

## PREFATORY NOTE<sup>1</sup>

## NOTES:

1. This prefatory note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS. -SLM

It is also found in M276 (p. 1) and W (p. 9). -JHP

This work of Solomon is divided into two books. In the first thou mayest see and know how to avoid errors in experiments, operations, and in the spirits themselves. In the second thou art taught in what manner magical arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the magical arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any art or operation of this kind will not be able to attain its end, unless the master of the art or exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the arts. And I most humbly entreat the possessor of this, by the ineffable name of God in four letters, YOD, HE, VAU, HE, and by the name ADONAI, and by all the other most high and holy names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

## CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY,  
WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

The days and hours<sup>1</sup> have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the arts, all things necessary having been previously prepared.

1. This paragraph is not found in Aub24. -JHP

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth<sup>2</sup> or twenty-third hour, but it will be still better at the eighth, which is the third<sup>3</sup> of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the arts and operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours<sup>4</sup> suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

2. W: 15. - JHP

3. In 10862 Add. MSS. it says 'the second.' - SLM

M276 and W read likewise. Aub24 reads, "But the eighth of the night is better, which is called 'before morning'." - JHP

4. Ad. 10862: in a place. -JHP

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase,<sup>4</sup> and from the first unto the eighth hour of the day.

4. Ad. 10862 and Aub24 read: "it is necessary to practice it in the hour of the Moon, and if possible on its day as

well. And  
this should  
be done  
while the  
Moon is on  
the  
increase, ..."  
-JHP

But if it be by night, then it should be at the fifth or at the third hour;<sup>5</sup>  
but it is better by day than by the night, for the light justifieth them, and  
maketh them much more fit for publication.<sup>6</sup>

5. Ad.  
10862 and  
Aub24:  
"from the  
third to the  
tenth hour."  
-JHP

6. Aub24:  
"Lux enim  
maximè  
confert  
veritati, et  
evulgationi"  
(for the light  
especially  
directs to  
the truth  
and making  
public). Ad.  
10862  
misreads  
"veritati" (to  
the truth) as  
"voluptati"  
(to the  
pleasure),  
and reads  
"vulgationi"  
instead of  
"evulgationi"  
". -JHP

But if the operations be regarding invisibility, they should be put in  
practice at the first, second, and third hours of Mars by day. But if by  
night, until the third hour.<sup>7</sup>

7. This  
paragraph is  
missing in  
Aub24 and

Ad. 10862. -  
JHP

If they be operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.<sup>8</sup>

8. Aub24 and Ad. 10862: "but by night, from the first all the way to the fourteenth." W: "... but of night the sixth and third hour of it." -JHP

Extraordinary experiments, depending on the situation, should be prepared and completed in the first hour of Jupiter, and the eighth of the night, and the thirteenth of the day.<sup>9</sup>

9. This paragraph appears in Aub24 and Ad. 10862, but was omitted by Mathers. - JHP

At all times of practicing and putting into execution magical arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the opposition, and the Moon should be in a fiery sign, and notably in that of the Ram or of the Lion.<sup>10</sup>

10. I.e. Aries or Leo. Ad. 10862 omits "or the Lion" but it is found in the other MSS. - JHP

Therefore,<sup>11</sup> to execute these experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in

11. Lans. 1202 omits

light.

this and the  
next  
paragraph. -  
JHP

In order to put in execution those of invisibility after everything is properly prepared, the Moon should be in the sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

To complete<sup>12</sup> extraordinary experiments, having completed all other preparations, the Moon should be in Aquarius or Leo, and in the increase.

12. This paragraph appears in Aub24 and Ad. 10862, but was omitted by Mathers. - JHP

Indeed it is impossible, or at least difficult, to test the truth of any of the aforesaid experiments with the days and hours specified, it will be suitable to observe the following.

13. This paragraph appears only in Ad. 10862, but was omitted by Mathers. -JHP

So exact a preparation of days and hours is not necessary for those who are adepts in the art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the art. And the wise should only observe the precepts of the art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather,

14. Ad. 10862 mistakenly

without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any spirits in any art or experiment, they will not come when the air is troubled or agitated by winds, seeing that spirits have neither flesh <sup>14</sup> nor bones, and are created of different substances.	reads "carmen" (song) instead of "carnem" (flesh). -JHP
Some are created <sup>15</sup> from water. Others from wind, unto which they are like. Some from earth. Some from clouds. Others from solar vapors. Others from the keenness and strength of fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.	15. This paragraph is not found in Aub24 or Ad. 10862. - JHP
When the spirits <sup>16</sup> which are created of water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.	16. This paragraph and the next are not found in Aub24, Ad. 10862, or Lans. 1202. -JHP
When the spirits which are created of clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the invocator, and with an exceeding great noise.	
Others <sup>17</sup> which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty <sup>18</sup> appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the spirits created from air, they will come with a kind of gentle breeze.	17. This paragraph is only found in 10862 Add. MSS. - SLM. It is also found in Aub24. - JHP
	18. The name of the sixth Qabalistical Sephira or Emanation, from the Deity, which is called

Tiphereth,  
or Beauty. -  
SLM

When the spirits which are created from the vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his *Book of Ornament, or of Beauty*. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The spirits<sup>16</sup> which are created of fire reside in the East, those created of wind in the South. 16. I have usually found it said exactly *vice-versâ*. - SLM

Ad. 36674 adds: "The fair and beautiful spirits are in the North; they which are created of the water remain in the West." Aub 24 and Ad. 10862 read "Spirits made of fire reside in the East, those of water in the South, those of hissing (or creaking, Lat. ex stridore) in the North."

Agrippa  
associates  
East with  
fire, West  
with air,  
North with  
water, and  
South with  
earth  
(OP2.7). -  
JHP

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the North. Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this chapter dependeth this whole key of arts, experiments, and operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this chapter.

## CHAPTER II

### IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF.

He who wisheth to apply himself unto so great and so difficult a science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the art or operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also



observe at what day and at what hour this experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the magical art and its experiments can be put in practice. All these things being thus arranged and disposed, let the master of the art go into a proper and fitting place; or into his cabinet or secret chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:—

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O most powerful<sup>1</sup> and ineffable God, who madest thy people pass dryshod through the Red Sea when they came up out of the land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this water, that so no uncleanness may appear upon me in thy presence.

1. Ad.  
10862 omits  
this  
paragraph. -  
JHP

After this thou shalt entirely immerse thyself in the water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:—

THE PRAYER.

ARACHIO, ASAC, ASACRA, BEDRIMULAL, FILAT, ARABONAS, IERABILEM, IODODOC, ACHAZEL, ZOPHIEL, PLAUTEL, BARACATA, EDONIEL, ELOY, EMAGRO, ABRAXATE, DREBARACH, ZAMUEL, CADAT, ERA, ELY EXA, AMISTRA, MACHED, DANIEL, DAMA, ELAMOS, BRACHEL, BEEL, SEGEN, GEMON, DEMAS.<sup>2</sup>

Aub24:  
"Arachio,  
Asac,  
Asacra,  
Bedrimulfil

O Lord God, who art seated upon the Heavens, and who regardest the abysses beneath, grant unto me thy grace I beseech thee, so that what I

at,  
Arabonas,

conceive in my mind I may accomplish in my work, through thee, O God, Jezabilem,  
the sovereign ruler of all, who livest and reignest unto the ages of the  
ages. Amen.

These three days having passed, thou must have all things in readiness,  
as hath been said, and after this a day appointed and set apart. It will be  
necessary for thee to wait for the hour in which thou shouldst  
commence the operation; but when once it shall be commenced at this  
hour, thou shalt be able to continue it unto the end, seeing that it  
deriveth its force and virtue from its beginning, which extendeth to and  
spreadeth over the succeeding hours, so that the master of the art will  
be enabled to complete his work so as to arrive at the desired result.

Jadodoc,  
Achazel,  
Zophiel,  
Plautel,  
Baracata,  
Edoniell,  
Eloy,  
Emagro,  
Abraxate,  
Drebarach,  
Tuamunel,  
Cadat, Era,  
Ely, Exa,  
Amistra,  
Mached,  
Damid,  
Dama,  
Elamoz,  
Rachel,  
Beel, Segen,  
Gemon,  
Demas";  
SI3091:  
"Arachio,  
Asac,  
Asacra,  
bedrimulat,  
filat,  
Arabonas,  
Jerablem,  
Jododac,  
Achazal,  
Zophiel,  
Plautel,  
Baracaton,  
Eloy,  
Emagro,  
Abraxe,  
Brebarach,  
Zamuel,  
Cadat,  
Eracli,  
Amostra,

Malched,  
Domed  
Damud,  
Elamay,  
breol,  
Segen,  
Gomon,  
Domas"; H:  
"Arachio,  
Asac,  
Asacra,  
Bedrimulat,  
Filat,  
Arabonas,  
Terablem,  
Jododac,  
Achazal,  
Zophiel,  
Plantel,  
Baracaton,  
Eloy,  
Emogro,  
Abraxé,  
Brebarach,  
Zamuel,  
Cadat,  
Eracli,  
Amostra,  
Malched,  
Domed  
Damud,  
Elamay,  
Braol,  
Segen,  
Gemon,  
Domas.";  
Ad. 10862:  
"Arachio,  
Asac,  
Asacro,  
Bedrimulal,  
Filat,  
Arabonas,  
Ierabilem,

Ideodoc,  
Archarzel,  
Zophiel,  
Blautel,  
Baracata,  
Edoniël,  
Eloy,  
Emagro,  
Abrazate,  
Samuel,  
Dreburael,  
Cadato, Era,  
Ely, Exa,  
Amistra,  
Mached,  
Dauid,  
Dama,  
Elamos,  
Rachel,  
Beel, Segen,  
Gemon,  
Demas";  
Ad36674:  
"Abra, Asac,  
Asach,  
Radrimilas,  
filac,  
Anebenas,  
Bira,  
Bontes,  
Acazal,  
Zaphite,  
Phanti,  
harucacha,  
Adonay,  
Emagro,  
Abraxio,  
Achedit,  
Barachi,  
Melycanat  
[or  
Melycomat],  
Amystra,  
hugyma,

Machia,  
 Daniel,  
 Dama,  
 Prachil, heil,  
 Hemon,  
 Segem,  
 Gemas";  
 Mathers:  
 "HERACHIO,  
 ASAC,  
 ASACRO,  
 BEDRIMULA  
 EL, TILATH,  
 ARABONAS,  
 IERAHLEM,  
 IDEODOC,  
 ARCHARZEL  
 , ZOPHIEL,  
 BLAUTEL,  
 BARACATA,  
 EDONIEL,  
 ELOHIM,  
 EMAGRO,  
 ABRAGATEH  
 , SAMOEL,  
 GEBURAHHEL  
 , CADATO,  
 ERA, ELOHI,  
 ACHSAH,  
 EBMISHA,  
 IMACHEDEL,  
 DANIEL,  
 DAMA,  
 ELAMOS,  
 IZACHEL,  
 BAEL,  
 SEGON,  
 GEMON,  
 DEMAS". -  
 JHP

### CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART  
 OUGHT TO REGULATE AND GOVERN THEMSELVES.

When the master of the art<sup>1</sup> wisheth to put in practice any operation or

1. Aub24

experiment, especially one of importance, he should first consider of what companions he should avail himself. This is the reason why in every operation whose experience should be carried out in the circle, it is well to have three companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have companions, these companions should be obligated and bound by oath to do all that the master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the spirits will cause and procure for them, and for this cause sometimes they shall even die.

and Ad.  
10862 both  
say  
"exorcist or  
executor of  
(all) arts or  
experiments  
".  
Throughout  
this chapter  
Ad. 10862  
uses the  
word  
"maghus"  
(magus)  
where  
Aub24  
reads  
"magister"  
and the  
French mss  
reads  
"maitre." -  
JHP

The disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the master shall take exorcised water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:— Be ye regenerate, cleansed, and purified, in the name of the ineffable, great, and eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the disciples robe themselves as the master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things. But if the master of the art wisheth to have a dog for his companion, he must bathe him thoroughly with the exorcised water in the same manner as the disciples, and let him perfume him with the odours and incense of art, and let him repeat the following conjuration over him:— I conjure thee, O thou creature, being a dog, by him who hath created

thee, I bathe and I perfume thee in the name of the most high, most powerful, and eternal God, so that thou mayest be my true companion in this operation, and that thou mayest be also my faithful friend in whatsoever operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:—

I conjure thee, O thou creature, being a young girl (or boy),<sup>2</sup> by the most high God, the father of all creatures, by the father ADONAI ELOHIM, and by the father ELION,<sup>3</sup> that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

2. So K288 and L1202. Aub24 and Ad. 10862 read simply "iuvenis" (youth); Mich. 276 reads "puella vel iuvenis" (girl or youth). - JHP

3. Aub24: "by the father Adonay, by the father Elohim, and by the father Elyon"; Ad. 10862: "by the father Adonay, by the father Eloy, and by the father Elion". -JHP

Let him purify, cleanse, and wash this young child anew, with the water of art, saying:—

Be thou regenerate, cleansed, and purified, so that the spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the companions shall be thus ordained and disposed, the master

shalt be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the master and the companions should have the pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the master should take heed that his disciples are perfectly instructed in those things which they have to perform.

These companions or disciples should be three in number, without including the master. They may also be of the number of five, of seven, or of nine;<sup>4</sup> but so that they ever implicitly obey the orders of their master; for thus only shall all things come to a successful issue.

4. Ad.  
10862 reads simply  
"three or five." -JHP

#### CHAPTER IV

#### CONCERNING THE FASTING, CARE,<sup>1</sup> AND THINGS TO BE OBSERVED.

1. Lat.  
"custodia"  
also means  
seclusion.  
Also see  
[chapter 13](#)  
which  
speaks of  
"completa  
custodia"  
which  
probably  
means  
"having  
completed  
the period  
of  
seclusion." -  
JHP

When the master of the art<sup>2</sup> shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the experiment, it is absolutely necessary

2. So.  
SI3091,  
K288, and



to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the operation. The disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.<sup>3</sup>

L1202.  
Aub24  
reads  
"necromancer", and Ad.  
10862 reads  
"negromancer." -JHP

But before the commencement of the work, it is absolutely necessary that the master<sup>3</sup> with his disciples repeat the following conjuration once in the morning, and twice in the evening:—

3. Here Ad.  
10862 uses  
the term  
"magister".  
-JHP

#### THE CONJURATION.

O Lord God<sup>4</sup> almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat thee, O father of all creatures, thou who art full of mercy and of compassion, by thy great goodness, that thou deign to grant unto me power to see and know these spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through thee who art conqueror, and who art blessed unto the ages of the ages. Amen.

4. Ad.  
10862 omits  
this  
paragraph. -  
JHP

O Lord God the father eternal, who art seated upon the Kerubim and the Seraphim, who lookest upon Earth and upon sea; unto thee do I raise my hands and implore thine aid alone, thou who alone art the accomplishment of good works, thou who givest rest unto those who labour, who humblest the proud, who art the author of life and the destroyer of death; thou art our rest, thou art the protector of those who invoke thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O thou who livest, reignest, and abidest unto the eternal ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet,<sup>5</sup> and that only

5. Aub24:  
"eating only

once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

fruits,  
vegetables,  
and  
legumes...."  
-JHP

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:—<sup>6</sup>

6. Ad.  
10862 reads  
"sprinkle  
your face,  
saying...." -  
JHP

Purify me, O Lord, with hyssop, and I shall be pure;  
wash me and I shall be whiter than snow.<sup>7</sup>

7. Aub24  
and Ad.  
10862 both  
read  
"Purifica me  
Domine  
hyssopo, et  
mundabor,  
laua me,  
pre niue  
dealbabor"  
which  
seems to be  
a  
modification  
of [Ps50:9](#):  
"asparges  
me hysopo  
et  
mundabor  
lavabis me  
et super  
nivem  
dealbabor."  
This  
appears in  
the Ordinary  
of the  
Tridentine

Mass, as  
well as  
virtually all  
grimoires  
including  
[Heptameron](#)  
. -JHP

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy companions, and all things being prepared, thou shalt make the circle, as hath been already said, with all other necessary ceremonies;<sup>8</sup> then shalt thou commence to invoke the spirits by the exorcisms; thou shalt also repeat anew the foregoing confession as hath been already said in the first book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

8. Ad.  
10862 omits  
from here to  
the last  
sentence  
("Let the  
master....")  
-JHP

Mark well, that up to this point, the disciples should do the same things as the master.

Let the master now give his commands unto his disciples, and pursue the course of the experiment, and work with all diligence to bring it unto perfection.

## CHAPTER V

### CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

The bath is necessary for all magical and necromantic arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream,<sup>1</sup> or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet,<sup>2</sup> and while disrobing thyself of thy raiment thou shalt repeat the following Psalms:—

<sup>3</sup>

- (Ps26 =KJV27) Dominus illuminatio mea (The Lord is my light, and my salvation....)<sup>4</sup>
- (Ps13 or 52 =KJV14 or 53)<sup>5</sup> Dixit insipiens in corde suo non est Deus (The fool hath said in his heart, *There is no God*....)
- (Ps68 =KJV69)<sup>6</sup> Salvum me fac Deus, quoniam intraverunt (Save me, O God, for the waters are come in unto my soul....)
- (Exod15.1) Cantemus Domino gloriose enim magnificatus (I will sing unto the Lord: for he hath triumphed gloriously....)

1. Ad.  
10862 omits  
"running  
stream" but  
Aub24  
reads "ad  
fontem  
vivum, aut  
ad flumen  
de currens"  
(to a live  
spring or  
running  
river.) -JHP

- (Ps105 =KJV106) Confitemini Domino, quoniam bonus (Give thanks unto the Lord, for he is good....)<sup>7</sup>

2. Lat. "in cubiculo suo secreto" (in your secret chamber or bedroom.) - JHP

3. Mathers lists the Psalms by number only as "Psalms xiv. or liii.; xxvii.; liv.; lxxxi.; cv." Note Mathers misidentifies the prayer from Exodus as Ps80=KJV81 even though the Latin is different from that found in the mss, and L1202 correctly identifies it as "15 Exode". -JHP

4. Included first in Aub24 and K288, but omitted in Ad. 10862, and listed second in

L1202 and  
by Mathers.  
-JHP

5. Both  
Psalms  
listed start  
with these  
words, so it  
isn't  
possible to  
identify  
which was  
originally  
intended. -  
JHP

6. Mathers  
follows  
L1202 in  
misidentifying  
this as  
Ps53=KJV54  
which starts  
similarly,  
but Aub24  
includes the  
word  
"intraverunt  
" which is  
unique to  
Ps69. -JHP

7. Ps105,  
106, 117,  
and 135  
(=KJV 106,  
107, 118,  
and 136) all  
start with  
these  
words.  
L1202  
identifies it

as "104" (its numbering generally follows the Vulgate numbering).  
-JHP

And when the master shall be entirely disrobed let him enter into the water or into the bath, and let him say:—

#### THE EXORCISM OF THE WATER.

I exorcise thee, O creature of Water, by him who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the enemy, and that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the ages of the ages. Amen. Then shalt thou begin to wash thyself thoroughly in the bath, saying:—

MORBALIA, MUSALIA, DAPHALIA, ONOMALIA, LITARISIA, GOLDAFARIA, DEDULSARIA, GEHUCULARIA, GEMINARIA, GEGROFARIA, CEDACH, GITACH, GODICH, ROGIL, MUSIL, GRASSIL, TANCRI, PUERI, GODU, AUGNOT, ASCHAROT, TZABAOTH, ADONAI, AGLA, ON, EL, TETRAGRAMMATON, SEDIM, ANESERON, EL, ANAPHAXETON, SIGILATON, PRIMEUMATON.<sup>8</sup>

All the which names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:—

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8. Aub24:  
"Morbalia,  
Musalia,  
Bafalia,  
Onomalia,  
Litarisia,  
[G]oldafaria,  
Dedulsaria,  
Gehucalaria  
, Geminaria  
, [G]egrofaria  
, Cedac,  
Gittac,  
Graclic,  
Rogil,  
Mussil,  
[G]rassil,  
Tancri,  
Pueri, Godu,  
Augnot,  
Aschorot,  
Sabaoth,  
Adonay,  
Aglā, On, El,  
Tetragramm

aton,  
Sedem,  
Aneseron,  
et Aneferon,  
Sigilaton,  
Preuenaton"

; M276:

"Morbalia,  
Musalia,  
dafalia,  
Onomilia,  
Libarisia,  
Guldafaria,  
Bedulcaria,  
goncaica,  
geminarum,  
ginofaria,  
ledach

girach  
gadich negil  
mursil

grarsil

Janeci

luerigodu

augnot

asicherot

sigilator

parcenator";

Mathers:

"MERTALIA,

MUSALIA,

DOPHALIA,

ONEMALIA,

ZITANSEIA,

GOLDAPHAI

RA,

DEDULSAIR

A,

GHEVIALAIR

A,

GHEMINAIR

A,

GEGROPHEI

RA, CEDAHI,

GILTHAR,  
 GODIEB,  
 EZOIL,  
 MUSIL,  
 GRASSIL,  
 TAMEN,  
 PUERI,  
 GODU,  
 HUZNOTH,  
 ASTACHOTH  
 ,  
 TZABAOTH,  
 ADONAI,  
 AGLA, ON,  
 EL,  
 TETRAGRAM  
 MATON,  
 SHEMA,  
 ARESION,  
 ANAPHAXET  
 ON,  
 SEGILATON,  
 PRIMEUMAT  
 ON." -JHP

Whilst again clothing thyself, thou shalt recite the following Psalms:<sup>9</sup>

- (Ps101=KJV102) Domine exaudi orationem meam (Hear my prayer, O Lord....)
- (Ps50=KJV51) Miserere mei Deus secundum magnam (Have mercy upon me, according to thy loving kindness....)
- (Ps4=KJV4) Cum invocarem exaudivit me (Hear me when I call....)
- (Ps9 or 110=KJV9+10 or KJV111) Confitebor tibi Domine in toto corde meo (I will praise the Lord with my whole heart).
- (Ps118.97=KJV119.97 (Mem)) Quomodo dilexi legem tuam (O how love I thy Law!...)
- (Ps113=KJV114) In exitu Israel de Aegypto (When Israel went out of Egypt....)
- (Ps125=KJV126) In convertendo Dominus captivitatem (When the Lord turned again the captivity....)
- (Ps138=KJV139) Domine probasti me, et cognovisti (O Lord, thou hast searched me, and known me....)

9. Mathers:  
 "Psalms cii.;  
 li.; iv.; xxx.;  
 cxix., *Mem.*,  
 v. 97.; cxiv.;  
 cxxvi.,  
 cxxxix."  
 Note  
 Mathers  
 misidentifie  
 s the fourth  
 Psalm as  
 30. -JHP

After which thou shalt recite the following prayer:—



## PRAYER.

EL strong and wonderful, I bless thee, I adore thee, I glorify thee, I invoke thee, I render thee thanks from this bath, so that this water may be able to cast from me all impurity and concupiscence of heart, through thee, O holy ADONAI; and may I accomplish all things through thee who livest and reignest unto the ages of the ages. Amen.

After this take the salt and bless it in this manner:—

## THE BENEDICTION OF THE SALT.

The blessing of the Father Almighty be upon this creature of salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the salt, this Psalm:

Benedicite omnia opera Domini Domino (O all ye works of the Lord, bless ye....).<sup>10</sup>

10. *i.e.* the Song of the Three Holy Children, verse 34 ff, and *Daniel* 3.57 in the Vulgate. It is considered apocryphal (since it is "not in the Hebrew") and doesn't appear in many Protestant Bibles. It was however included in the original 1611 edition of the KJV. Mathers reads "Psalm ciii"

here  
(relying on  
the French  
and ignoring  
the Latin),  
but cites the  
same text  
as  
"Benedicite  
omnia  
opera" in  
[Chapter 17](#).  
Daniel of  
course  
would have  
lived  
centuries  
after  
Solomon. -  
JHP

Then, taking the spices and exorcised salt<sup>11</sup> thou shalt cast them into the  
aforesaid bath; and thou shalt again disrobe thyself, pronouncing the  
following words:—

11. Mathers  
mistranslate  
s the French  
"En prenant  
les especes  
et le sel  
exorcisé" as  
"then taking  
the grains  
of the  
exorcised  
salt." Ad.  
10862 reads  
"Postea  
accipiendo  
species, et  
sal...";  
Aub24  
reads  
simply  
"Postea  
proiice sal".  
Ad. 36674  
reads

"Afterwards  
take the  
sweete  
odours  
consecrated  
, and throwe  
them into  
the Bathe" -  
JHP

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUOBOII, PALTELLON, 12: Aub24:  
DECAION, YAMENTON, YARON, TATONON, VAPHORON, GARDON, "Imamel,  
EXISTON, ZAGVERON, MOMERTON, ZARMESITON, TILEION, TIXMION.<sup>12</sup> Amamon,

Iman,  
Mameon,  
Rettaron,  
Muoby,  
Mion,  
Palcabon,  
Diragon,  
Nizagon,  
Nizabiron,  
Pultellon,  
Duagon,  
Lamenton,  
Zaron,  
Fatinon,  
Vafaron,  
Gaidon,  
Cycisson,  
Zagueron,  
Mamerton,  
Sinon,  
Sation,  
Momon,  
Zarmuton,  
Felicon,  
Jermion."  
Ad. 10862:  
"Imanel,  
Arnamon,  
Imato,  
Memeon,  
Rectacon,  
Muoboy,

[Mion,]  
 Paltellon,  
 Decagon,  
 [Nizagon,  
 Nizabiron,  
 Pultellon,  
 Duagon,]  
 Lamenton,  
 Zaron,  
 Fatonon,  
 Vaforon,  
 Gardon,  
 Existon,  
 Lagueron  
 (or Za..),  
 Momerton,  
 [114r]  
 [Sinon,  
 Sation,  
 Momon,]  
 Larmercton  
 (or Z..),  
 Filcion,  
 Firmion" -  
 JHP

After this thou shalt enter a second time into the bath and recite<sup>13</sup>

- (Ps102 or Ps103=KJV103 or KJV104) Benedic anima mea Domino (Bless the Lord, O my soul....)<sup>14</sup>
- (Exod15) Cantemus Domino gloriose enim (I will sing unto the Lord: for....)

13. Mathers:  
 Psalms civ.  
 and lxxxi.  
 Ad. 10862  
 omits the  
 Psalms.  
 SI3091 adds  
 Ps112=KJV1  
 13: "Louez  
 Enfants Le  
 Seigneur"  
 (Praise ye  
 the Lord.  
 Praise, O ye  
 servants of  
 the Lord). -  
 JHP

14. Psalm

102 and  
103 both  
start with  
these  
words, so it  
is not clear  
which is  
intended. -  
JHP

Then thou shalt quit the bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper chapter, and thus clothed thou shalt go to finish thy work.

The disciples should wash themselves in like manner, and with like solemnities.

## CHAPTER VI

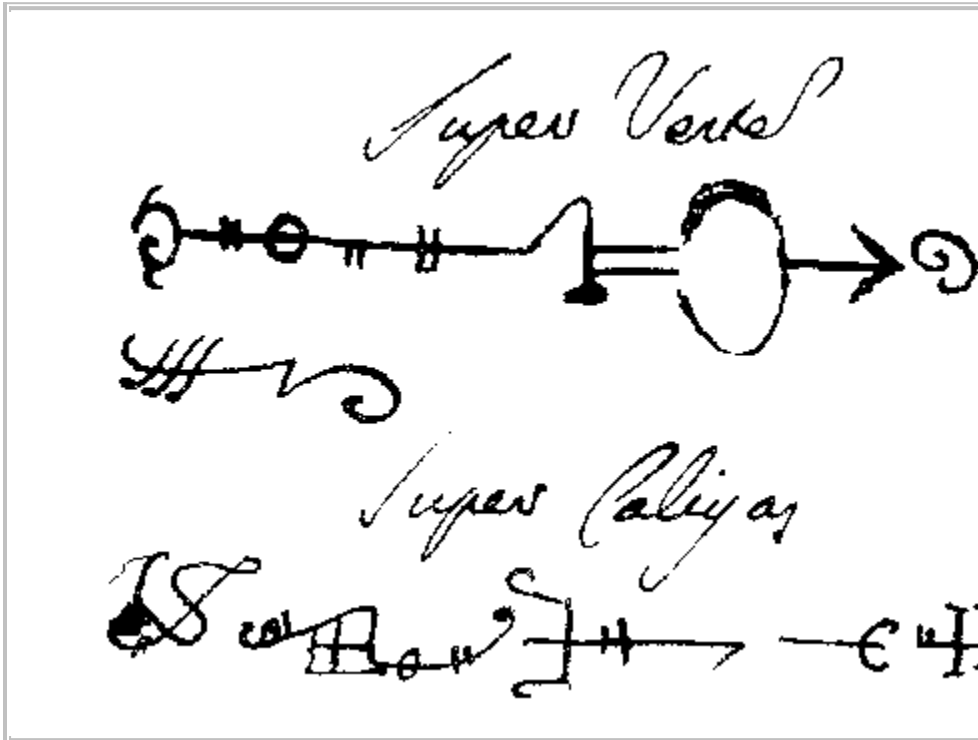
### OF THE GARMENTS AND SHOES OF THE ART

The exterior habiliments which the master of the art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of art in red silk.

The shoes<sup>1</sup> should also be white, upon the which the characters in *figure 56* should be traced in the same way.

1. Aub24:  
reads  
"Sotulare  
s" here,  
even  
though  
the figure  
is labelled  
"super  
Caligas."  
Ad. 10862  
misreads  
"Tabulare  
s"! -JHP



The shoes or boots<sup>2</sup> should be made of white leather, on the which should be marked<sup>3</sup> the signs and characters of art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

2. Aub24:  
"caligae et  
sotulares";  
L1202: "Les  
souliers et  
Botines";  
K288: "Les  
souliers ou  
Bottines."

This  
paragraph is  
not found in  
Ad. 10862. -  
JHP

3. Aub24  
and Ad.  
36674  
specify that  
they be  
marked  
"with the  
pen and ink  
of the art." -  
JHP

Besides this, the master of the art should have a crown made of virgin paper, upon the which should be written these four names:— YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (*See Figure 57.*)<sup>4</sup> These names should be written with the ink and pen of the art, whereof we shall speak in the proper chapter. The disciples should also each have a crown of virgin paper whereon these divine symbols should be marked in scarlet.<sup>5</sup> (*See Figure 58.*)

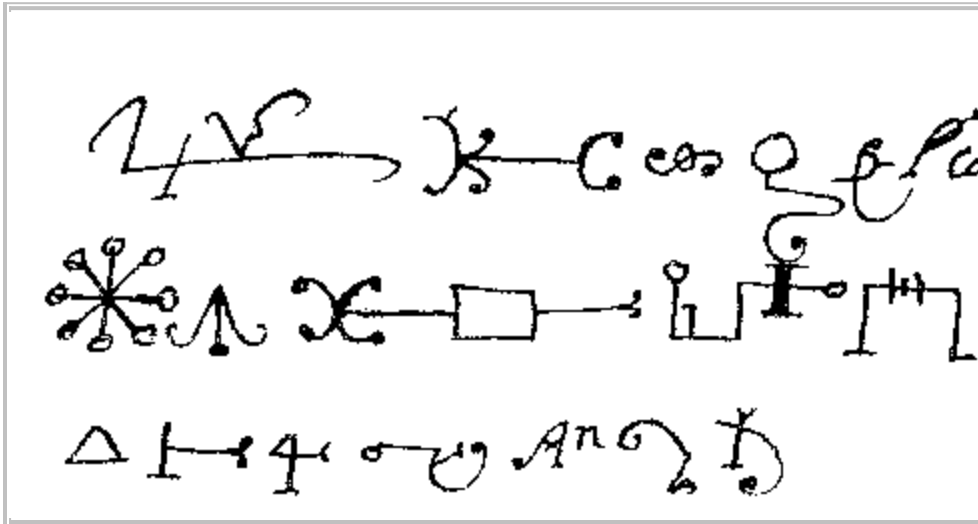
4. Aub24 and K288 read "on the front part JEHOVA, in back, ADONAY, on the right EL, an the left GIBOR." Ad. 10862 reads, "inscribe these four names: Adonay, Jeova, Il, Gabor." - JHP

5. Aub24: "cum cinaprio colore" (with a cinnabar color); Ad. 10862: "cum Cinabrio colore." - JHP

Figure 57.

יהוה אדני אל אלהים

Figure 58, from Ad. 10862, fol. 115r.



Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:—<sup>6</sup>

- (Ps14=KJV15) Domine quis habitat. (Lord, who shall abide....)
- (Ps130=KJV131) Domine non est exaltatum (Lord, my heart is not haughty....)
- (Ps83=KJV84) Quam dilecta [sunt] tabernacula (How amiable are thy tabernacles....)
- (Ps136=KJV137) Super Flumina Babilonis (By the rivers of Babylon....)
- (Ps126=KJV127) nisi Dominus aedificaverit domum (Except the Lord build the house....)
- (Ps116=KJV117) Laudate Dominum omnes gentes (O praise the Lord, all ye nations....)
- (Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)
- (Ps67=KJV68) Exsurgat Deus et dissipentur (Let God arise, let his enemies be scattered....)

6. Following Mich 276 and K288. Ad. 10862 has basically the same list, although it makes some mistakes: for the third it reads "quem dilecta sunt" and for the last it reads "Esurgat Deus adimplentur ". After the first Ad. 10862 and Sl. 1307 add, "And while putting them on say the following." Mathers



reads  
 "Psalms xv.;  
 cxxxi.;  
 cxxxvii.;  
 cxvii.; lxvii.;  
 lxviii.; and  
 cxxvii"  
 missing only  
 the third.  
 Aub24.  
 gives only  
 the first  
 one. L1202  
 lists 14,  
 130, 116,  
 66, 139, 67,  
 126. Sl.  
 1307 omits  
 Ps126, and  
 substitutes  
 (Ps132=KJV  
 133) Ecce  
 quam  
 Bonum  
 (Behold how  
 good) for  
 the last one.  
 -JHP

After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art. But when the master and his disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:—  
 ANCOR, AMATOR, AMIDES, THEODONIAS, PANCOR, PLAGOR, ANITOR;<sup>7</sup>  
 through the merits of these holy angels will I robe and indue myself with the vestments of power, through which may I conduct unto the desired end those things which I ardently wish, through thee, O most holy ADONAI, whose kingdom and empire endureth for ever. Amen.

7. Aub24:  
 "Ancor,  
 Amacor,  
 Amides,  
 Theodonias,  
 Pancor,  
 Phangor,  
 Anitor"; Ad.  
 10862:  
 "Amor,  
 Amator,  
 Amides,  
 Ideodaniach  
 , Paucor,  
 Plagor,  
 Anitor";

SI3091:  
"Ancor,  
Amacor,  
Amade,  
Theodonia,  
Pangorpsag  
or, Anotor";  
H3981:  
"Ancor,  
Amacor,  
Amade,  
Theodonia,  
Pangorpsag  
or, Amtor";  
K288:  
"Anco,  
Amacor,  
Amade,  
Theodonia,  
Pancor,  
Psagor,  
Anitor";  
Mathers:  
"AMOR,  
AMATOR,  
AMIDES,  
IDEODANIA  
CH, PAMOR,  
PLAIOR,  
ANITOR".  
This seems  
to be  
derived  
from *Ars*  
*Notoria*  
Oration of  
the Physical  
Art,  
correspondi  
ng to  
oration 17  
in *Liber*  
*Juratus*. Sl.  
1307 omits

this oration.  
-JHP

Take notice that if the linen garments were vestments of the Levites or of the priests, and had been used for holy things, that they would be all the better.

## CHAPTER VII

### OF PLACES WHEREIN WE MAY CONVENIENTLY EXECUTE THE EXPERIMENTS AND OPERATIONS OF THE ART

The places best fitted for exercising and accomplishing magical arts and operations are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the spirits.

These arts or operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the operations of necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane. But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms:

- (Ps2=KJV2) Quare fremuerunt gentes (Why do the heathen rage....)
- (Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)
- (Ps53=KJV54) Deus in nomine tuo saluum (Save me, O God, by thy name....)

After this thou shalt perfume it with the odours and suffumigations of the art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following prayer in a low and distinct voice:—

THE PRAYER.

LAZAY, SIMAY, NONZAY, ORION, NAZARION most powerful, OCCIDAMON most strong, SEDON most mighty, YOD HE VAU HE, IAH, AGLA,<sup>1</sup> assist me an unworthy sinner who have had the boldness to pronounce these holy names which no man should name and invoke save in very great danger. Therefore have I recourse unto these most holy names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in thy protection alone, especially on this journey. Let the master as he goeth sprinkle the path with the water and hyssop of the art, while each of his disciples shall repeat in a low voice the prayer which we have enjoined for the days of fasting and preparation.

1. Aub24:

"Zazay,  
Simay,  
Nonzay,  
Orion,  
Nazarion  
fortissime,  
Occidamon  
potentissim  
e, El, Jod,  
He, Vau, He,  
Jah, Agla";

SI3091:

"Lazay,  
limay,  
Hazay,  
Orion,  
Nalarion,  
très fort  
Occidamon,  
tres-  
puissant,  
Sodon, tres  
robuste, Jod,  
He, Vau, hé,  
Jah, agla";

H: "Lazai,  
Nazay,  
Limai,  
Orion,  
Nalarion,  
très fort  
Occidamon,  
tres  
Puissant  
Sedon, tres  
robuste et,  
Jod, He,  
Vau, Hé,  
Jah, Agla";

K288: "Lazai

[Lead-in  
reads:  
Lazay],  
Limay,  
Nazay,  
Orion,  
Nalarion,  
très fort  
occidamon,  
tres  
puissant  
Sodon, tres  
robuste El,  
Jod, He,  
Vau, Hé,  
Jah, Agla";  
Ad10862  
"Zazay [or  
Lazay],  
Samay,  
Occidamon  
Potentissim  
e, Sedon  
robustissim  
e, El, Iod,  
He, Vau, He,  
Iah, Agla";  
L1202:  
"Luzay,  
Zimay,  
Nasay,  
Orion,  
Marion, Très  
fort  
Ottimadon,  
Très  
Puissant  
Sodon, Trè  
Robuste  
Ejoel, He,  
Vau, He, Jal,  
Agla";  
Mathers:  
"ZAZAll,

ZAMAI,  
PUIDAMON  
most  
powerful,  
SEDON  
most  
strong, EL,  
YOD HE VAU  
HE, IAH,  
AGLA". -JHP

Furthermore, let the master appoint his disciples to carry the things necessary for the art.

The first shall bear the censer, the fire, and the incense.

The second; the book, the paper, the pens, the ink, and the various perfumes.

The third; the knife,<sup>2</sup> and the penknife.<sup>3</sup>

2. It seems that, for drawing the magic circle any convenient metal instrument such as knife or short lance can be used. Here one disciple carries a knife (Lat. 'cultellus', i.e. a small knife or dagger), and no sword is mentioned in the list of things carried to the operation.

However, in the next paragraph the word gladius is used, directing the master to draw the circle with it, or other consecrated iron instrument (gladium, vel aliud ferreum instrumentum consecratum). Gladius is generally synonymous with ensis (sword), but chapter 8, which describes the ritual instruments in more detail doesn't use the word 'cultellus', but lists two gladii (one with white handle and one with black) as well as 'ensis' (sword). The

Italian and French manuscripts all translate gladius as knife (Ital. cortello/coltello, French coutau). Also the gladius niger is specifically mentioned for drawing the circle, not the sword (ensis). All this supports equating cultellus and gladius and reading knife, not sword. -JHP

3. Mathers reads "sickle" but this is a mistranslation of the Latin "artavus." - JHP

The master; the staff, and the wand.<sup>4</sup>

4. Aub24 and Ad. 10862 both read "Truly the master may convey the staff, OR



the wand in  
his hand." -  
JHP

But if there be more disciples present, the master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the master shall take the knife<sup>5</sup> or other convenient consecrated magical implement of steel, wherewith to form the circle of art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his disciples, he shall work thus:—

5. Here the  
Lat. gladius  
is used, but  
see above. -  
JHP

First let him<sup>6</sup> have a trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOTH (*see Figure 59*); and on the other side these characters (*see Figure 60*).

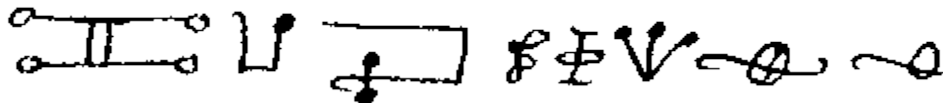
6. This  
paragraph  
does not  
appear in  
Aub24,  
which  
instead  
devotes an  
entire  
chapter to  
the  
preparation  
of the  
trumpet.  
The name  
on the first  
side is given  
as "Deus  
Exercituum"  
(God of  
Armies),  
which  
approximat  
es the  
Hebrew  
"Elohim  
Gibor." Ad.  
10862 has  
only  
considerabl  
y corrupted

Hebrew  
characters  
— perhaps  
IHVH ALHIM.  
L1202  
specifies  
"ces noms  
de Dieu  
**Elohim**  
**Gibor,**  
**Dieu des**  
**Armées**";  
K288: "ces  
Noms de  
Dieu  
**Elohym**  
**Gibor. -**  
JHP

Figure 59.

אלהים גבור אלהים צבאות

Figure 60, from Ad. 10862, fol 120r.



Having entered into the circle to perform the experiment, he should sound his trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:—

Hear ye, O spirit N, I command you.<sup>7</sup> Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the voice of God the mighty one, and the names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

7. These opening words are found in Ad. 10862, Aub24, and Mich 24. Mathers omits, following L1202 and

K288.

This being done let the master complete his work, renew the circle, and make the incensements and fumigations.

## CHAPTER VIII

OF THE KNIFES, SWORD, PENKNIFE, IRON PEN, SHORT LANCE, WAND, [STAFF,] AND OTHER INSTRUMENTS OF MAGICAL ART<sup>1</sup>

1. So  
Aub24: "De  
Gladiis,  
Ense,  
Artauo,  
Stylo ferreo,  
Lancea,  
Baculo, et  
aliis  
instrumentis  
artis."  
Gladius and  
ense is  
generally  
synonymou  
s, but see  
[chapter 7  
note 1](#).  
Mathers  
reads "Of  
the Knife,  
Sword,  
Sickle,  
Poniard,  
Dagger,  
Lance,  
Wand, Staff,  
and other  
Instruments  
of Magical  
Art." -JHP

In order to properly carry out the greatest and most important operations of the art, various instruments are necessary, as a knife with a white hilt, another with a black hilt, a short lance, wherewith to trace circles, characters, and other things.

The knife with the white hilt (*see Figure 61*) should be made in the day and hour of Mercury, when Mars is in the sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip

2. Aub24  
adds "ex  
buxo" (of  
boxwood).

therein also the white hilt,<sup>2</sup> upon the which thou shalt have engraved<sup>3</sup> the characters shown. Afterwards perfume it with the perfumes of the Art.

-JHP

3. Ad.  
10862:  
"cui cum  
stilo  
exorcizato  
incidas  
uel  
incidere  
facias  
sequentes  
caractere  
s" (with  
the  
exorcised  
pen  
inscribe  
or have  
inscribed  
the  
following  
character  
s). Aub24  
and Ad.  
36674  
specify  
the  
engraving  
should be  
done with  
the  
needle. -  
JHP

Figure 61, from Ad. 10862, fol 121r.

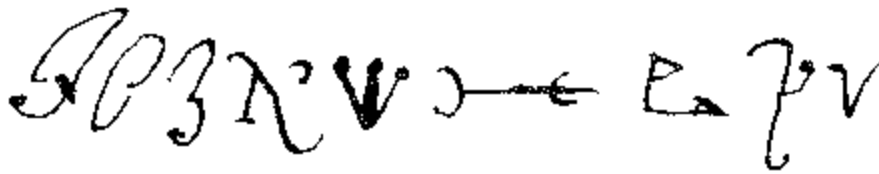
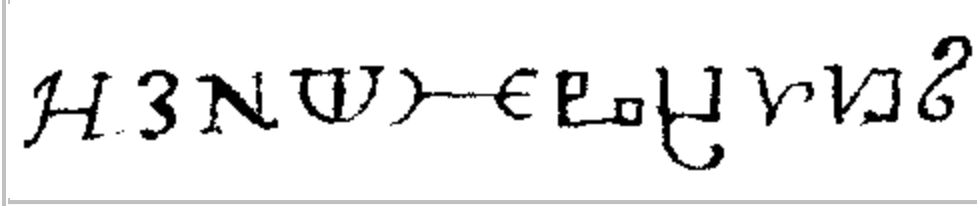


Figure 61, from Aub24, fol 17r.



With this knife thou mayest perform all the necessary operations of the art, except the circles. But if it seemeth unto thee too troublesome to make a similar knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of art, commencing from the point and going towards the hilt, these names AGLA, ON, as shown in *figure 61*. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.<sup>4</sup>

But as for the knife with the black hilt (*see Figure 62*) for making the circle, wherewith to strike terror and fear<sup>5</sup> into the spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the characters and names<sup>5a</sup> shown in *Figure 62* being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

4. Aub24 specifies a red silk cloth. Mich. 276 gives the names as "Agla es Omega Jah Elyon Primaton finel Alphaes"; - JHP

5. Lat. "deterren dos". -JHP

5a. Aub24 and Ad. 10862 do not include a separate list of names. Mathers includes them in his drawing of the knife in Hebrew character s: "AZOTH

IH ALHIM  
PRIMThV  
N PNIAL  
ALF AL".  
Mich. 276  
reads  
"Agla es  
Omega  
Jah Elyon  
Primaton  
finel  
Alphaes";  
W: "Agla  
et Omega,  
lah,  
Helion,  
Primaton,  
Finiel,  
Aphanel";  
Sl3091:  
"Alpha et  
Omega,  
Jah,  
Eloym,  
Primaton,  
Finel, ou  
Ciriël,  
Alphatel";  
K288:  
"Alpha et  
Omega,  
Jah,  
Elohym,  
Primaton,  
Phinel, ou  
Ciriël,  
Alphaël";  
L1202:  
"Alpha,  
Omega,  
Jad,  
Elohim,  
Primaton,  
Finet, ou

Ciriel,  
Alpha,  
El". -JHP

Figure 62, from Ad. 10862, fol. 122r.

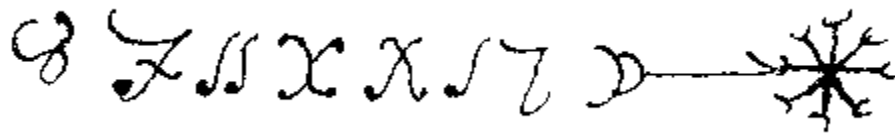


Figure 62, from Aub24, fol. 17r.

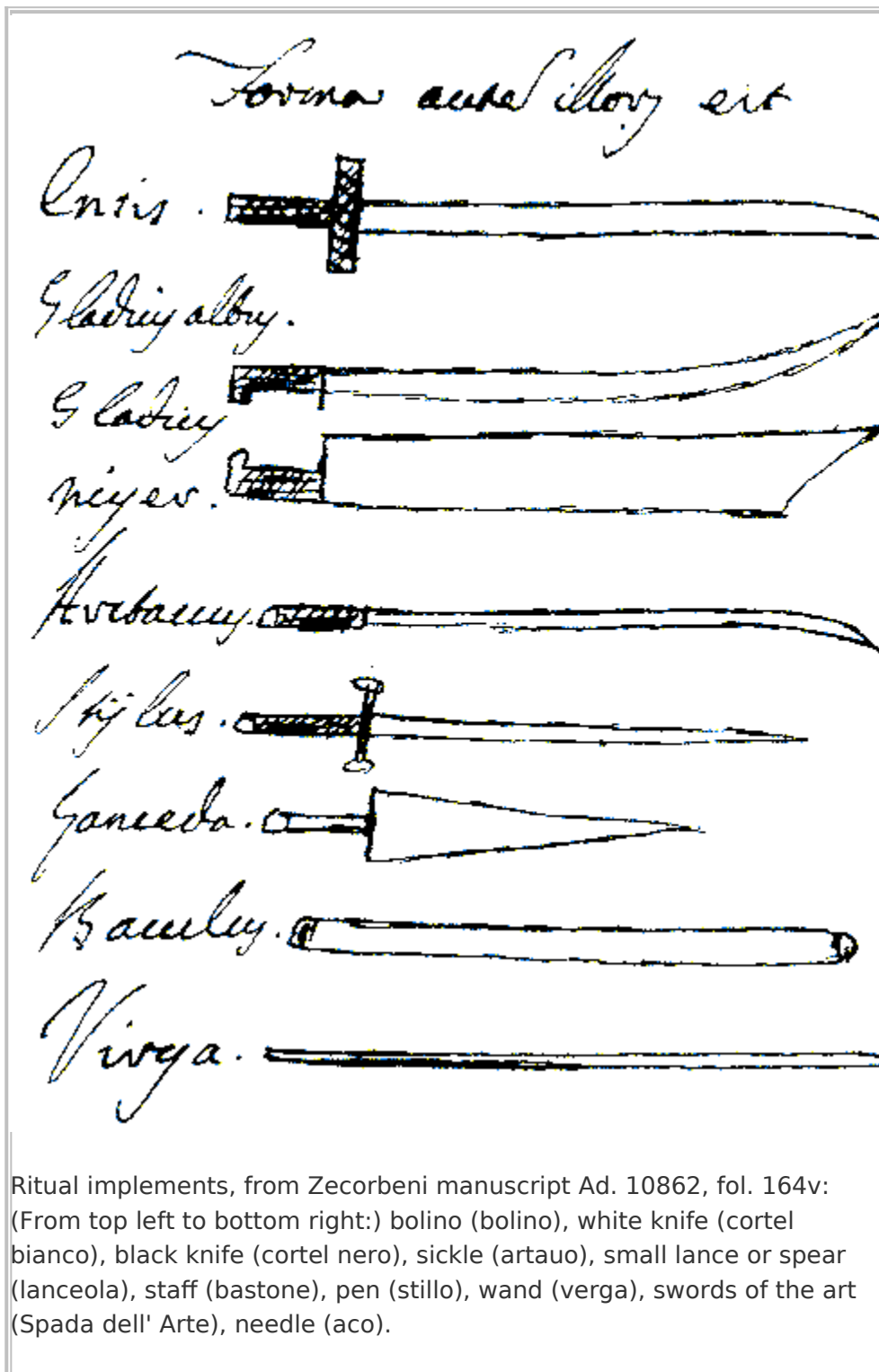


The penknife or pen and the short lance<sup>6</sup> (*figure 63 or 64*) are made in the same way, in the day and hour of Mercury, and they should be dipped in the blood of a magpie<sup>7</sup> and the juice of the herb Mercury.<sup>8</sup> Thou must make for them handles of white boxwood<sup>9</sup> cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon. Thou shalt perfume them according to the rules of art; and wrap them in silk cloth like the others.

Ritual implements, from Ad. 10862, fol. 124v: (From top to bottom:) sword (*ensis*), white knife (*gladius albus*), black knife (*gladius niger*), penknife (*arctavus*), pen (*stylus*), small lance or spear (*lanceola*), staff (*bacillus*), wand (*virga*).

6. It seems that either a quill pen or an iron pen (stylus) may be used in writing sacred characters. If the former, then the requisite penknife should be consecrated in the same manner as the other iron instruments .

There is considerable variation in the



manuscripts as to the rendering of this paragraph, and it is very illuminating in establishing the relationship between them. I believe Aub24 represents the original text most accurately, and I have based my translation on it: "Artauus autem, stylus, et lanceola formentur die et hora Mercurii, et extinguantur in sanguino Picae et succo Mercorelle." Ad. 10862 also supports this reading. The source of most of the





confusion comes from the word "artavus", which is relatively rare. It is described by Du Cange as a small knife used for sharpening the pens of scribes (penknife). ("Cultellus acuendis calamis scriptorii," Gall. *Glossarium Mediae et Infimae Latinitatis*, Band I, Graz-Austria, 1954, p. 410.)

Mich. 276 reads, "Nel medesimo modo formerai l'artauo o falchetto o stillo et lancetta in giorno et hora di mercurio et s'

estingueran  
ai in  
sanguine di  
Picca et  
succo di  
mercorella  
(In the same  
way you will  
form the  
*artave* or  
*falcette* or  
*stylus* or  
pointer in  
the day and  
hour of  
Mercury,  
and  
extinguish it  
in the blood  
of *picca* and  
juice of  
*mercorella*).  
Here *artave*  
seems to be  
glossed as  
*falcette*, a  
diminutive  
of *falce* —  
*i.e.* a small  
sickle or  
pruning  
hook.

The wording  
in SI3091 is  
very similar:  
"Il faut que  
l'Artave ou  
faucille se  
forme dela  
même  
façon, le  
stilet ou  
poignard, la

pettit lance  
au jour et  
heure de ♀

K288 reads,  
"L'Artave ou  
Faucille se  
fait de la  
même  
façon,  
comme  
aussi le  
Stilet, le  
Poignard, et  
la petite  
Lance" (The  
artave OR  
sickle is  
made in the  
same way,  
as is also  
the stilet,  
the dagger,  
and the  
small  
lance.)  
("Stilet"  
should  
probably  
read "stylo"  
i.e. pen.)  
L1202 is  
even further  
removed  
from the  
original  
sense: "Il  
faut que la  
faucille se  
forme de la  
même façon  
le Stilet ou  
le poignard  
et la petite

lance" (The sickle should be made in the same way as the stilet or the dagger, and the small lance.)

Mathers is misled by these French manuscripts in reading "The scimitar (figure 63) AND the sickle (figure 64) are made in the same way, as also the dagger (*figure* 65), the poniard (*figure* 66), and the short lance (*figure* 67)..."

The Latin manuscript Ad. 10862 shows the "arctavus" as looking somewhat like a scimitar,

and does not show a separate sickle. The Italian Zecorbeni manuscript (Ad. 10862, fol. 164v) has a drawing that looks more like a sickle, labelled "Artauo." So too does the Italian manuscript in the Bodleian (Mich. 276). Sl. 1307 (fol. 20v) has a similar sickle-like drawing labelled "Arctauo." Sl. 3847 (not used by Mathers) shows a scimitar-looking implement labelled "artanus" or "arthany." It is apparent that there is only one implement

intended  
here, not  
two  
separate  
implements.

Modern  
wicca usage  
of the term  
"athame"  
originates  
with  
Gardner  
who  
evidently  
adopted the  
reading  
from  
modern  
French  
manuscripts  
which read  
"arthane" or  
"arthame,"  
probably via  
Grillot de  
Givry's  
*Witchcraft,  
Magic and  
Alchemy*  
(1931) and  
Clark  
Ashton  
Smith's  
story "The  
Master of  
the Crabs"  
(1947). -JHP

7. Lat.  
"Picae"; Ad.  
10862  
misreads

"pisci" (of a fish). -JHP

8. The herb is known as dog's mercury (*Mercurialis perennis*), a member of the spurge (*Euphorbiaceae*) family. Aub24 and Ad. 10862 both read "Mercurielle" which point to an Italian origin. -JHP

9. This sentence and the rest of the paragraph is not found in Aub24. Ad. 10862 reads that the handle should be made "ex Razo albo" but this is no doubt a mistake for "ex baxo albo" (from white boxwood). L1202 and K288 both

read "de  
buis blanc"  
and SI1307  
"Busso  
bianco"  
(from white  
boxwood). -  
JHP

The staff (*see Figure 68*) should be of elderwood, or cane, or rosewood;<sup>10</sup>

and the wand (*Figure 69*) of hazel,<sup>11</sup> in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.<sup>12</sup>

10. According to  
Aub24,  
M276, and  
SI1307, the  
staff should  
be made of  
cane or  
elder (*Lat.*  
"Arundineus  
, vel  
Sambucinus  
", *Ital.*  
"sambuco o'  
di cano").  
Ad. 10862  
specifies  
cane only.  
SI3091,  
L1202, and  
K288 add  
rosewood  
(Roseau) to  
the list. -JHP

11. Mathers  
reads "hazel  
or nut tree"  
but Ad.  
10862 and  
Aub24 both  
read  
avellanae  
(hazel).  
SI1307  
reads



"avellana",  
M276 and W  
read  
"noccella",  
and SI3091  
"coudre".  
L1202 and  
K288 read  
"Coudrier ou  
Noisettier",  
which are  
both words  
for the hazel  
tree. -JHP

12. The staff  
and wand  
seem to be  
interchange  
able in [book  
2 chapter 7](#).  
See  
footnote 4. I  
believe  
these  
characters  
are nothing  
more than  
corrupted  
versions of  
the Hebrew  
characters  
"AGLA + VN  
+ IHVH"  
found in  
[Trithemius](#).  
[Scot's](#)  
[magical](#)  
[texts](#) have  
"Tetragram  
maton +  
Adonay +  
Agla +  
Cration" on

the wand.  
The staff  
and wand  
are  
conspicuous  
ly absent  
from the list  
of  
instruments  
in the  
[Hebrew Key  
of Solomon](#)  
as well as  
[Ad. 36674](#). -  
JHP

Figure 68, from Ad. 10862, fol. 122v.



Figure 68, from Aub24, fol. 17v.



Figure 68, from Bodleian Library MS. Michael 276.



Figure 68, from Ad. 10862, fol. 164v (from Zecorbeni manuscript).

## Bastone

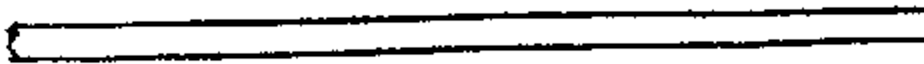


Figures 68 and 69, the staff and wand, from Sloane MS. 1307, fol. 21r.

## Bastone

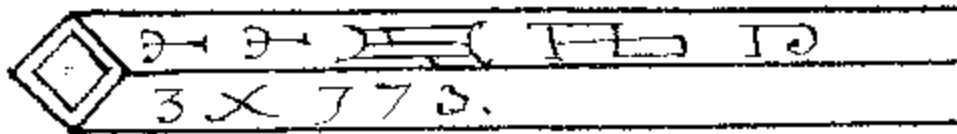


## Verga.

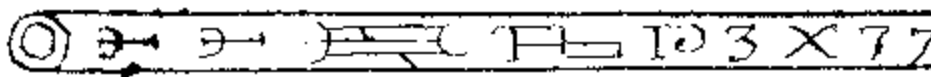


Figures 68 and 69, the staff and wand, from Lans. MS. 1202, pg. 76.

## Baton.



## Baguette.



Sacred names on the wand according to [Trithemius](#) (via Francis Barrett, *The Magus*).

# אגלא + ון + יהוה

This being done, thou shalt say:—

ADONAI, most holy,<sup>13</sup> deign to bless and to consecrate this wand, and this staff, that they may obtain the necessary virtue, through thee, O most holy ADONAI, whose kingdom endureth unto the ages of the ages. Amen.

13. Aub24 and Ad. 10862 add "EL potentissime" (EL most strong), which matches the wording in [Book 1, chapter 8](#). SI1307 adds "et potentissimo". -JHP

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords<sup>14</sup> are also frequently necessary for use in magical arts. Thou shalt therefore take a new sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these divine names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI;<sup>14a</sup> and on the other side ELOHIM GIBOR (*see Figure 70*); sprinkle and cense it and repeat over it the following conjuration:—

14. Ad. 10862 reads "Unum stilum, et enses" (A pen and swords). Aub24 reads "Verum quoniam enses" (Truly, because swords...). - JHP

14a. The last name is rendered

variously as  
"leia"  
(Aub24),  
"YHA" (in  
Hebrew  
characters)  
and "Seia"  
(in Roman  
characters)  
(Ad. 10862),  
"Japhur"  
(M276),  
"leya"  
(SI1307),  
"Jeya"  
(SI3091 and  
K288), and  
"Jehova"  
(L1202). -  
JHP

#### THE CONJURATION OF THE SWORD.<sup>15</sup>

I conjure thee, O sword, by these names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all magical operations, against all mine enemies, visible and invisible.

I conjure thee anew by the holy and indivisible name of EL strong and wonderful, by the name SHADDAI almighty; and by these names QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, Messiach Immortal; by these names then, and by the other names, I conjure thee, O sword, that thou servest me for a protection in all adversities. Amen.

15. Aub24:  
"Conjuro te  
ensis per  
hec  
sanctissima  
nomina  
Abrath,  
Abrade,  
Abracadabr  
a, Jehova,  
quod in  
quocumque  
opere  
magico tu  
mihi sis  
fortitudo, et  
defensio  
contra  
inimicos  
omnes tam  
visibiles,  
quam  
invisibiles,  
Iterum

conjuro te  
per nomen  
sanctum et  
indivisible El  
forte, et  
admirabile  
per nomen  
Saday quod  
est  
omnipotens  
et per hæc  
alia nomina  
Cados,  
Cados,  
Cados,  
Adonay,  
Elohim,  
Zeuaod,  
Nghimanuel  
, primus, et  
novissimus,  
sapientia,  
via, vita,  
virtus,  
caput,  
verbum, os,  
splendor,  
lux, sol,  
fons, Gloria,  
mons, vitis,  
Janua,  
Porta, lapis,  
pastor,  
sacerdos,  
immortalis,  
Messiach.  
Per hec  
igitur et alia  
nomina  
conjuro te  
ensem, ut  
contra  
omnia  
adversa, sis

mihi  
præsidium.  
Amen." This  
is a  
particularly  
interesting  
prayer, and  
probably  
provides  
many clues  
to the  
history of  
*Clavicula  
Salomonis*.  
It seems to  
have Greek  
and  
Christian  
elements.  
Compare  
from the  
music for  
the wedding  
of Philip II  
and Mary  
Tudor,  
Winchester  
Cathedral  
1554  
(Sequentia),  
based on  
John  
Taverner's  
*Missa Gloria  
tibi Trinitas*  
(?) "Alma  
chorus  
Domini nunc  
pangat  
nomina  
summi,  
Messias,  
Sother,  
Emmanuel,

Sabaoth,  
Adonai, est  
Unigenitus,  
via, vita,  
manus,  
homousion,  
principium,  
primogenitu  
s, sapientia,  
virtus,  
alpha, c  
aput,  
finisque  
simul  
vocitatur et  
est oo, fons  
et origo  
boni,  
paraclytus  
ac  
mediator;  
Agnus, ovis,  
vitulus,  
serpens,  
aries, leo,  
vermis, os,  
verbum,  
splendor,  
sol, gloria,  
lux et  
imago,  
panis, flos,  
vitis, mons,  
janua,  
petra,  
lapisque,  
angelus et  
sponsus,  
pastorque,  
propheta,  
sacerdos,  
athanatos,  
kyrios,  
theon,



panthon,  
 craton et  
 ysus,  
 salvificet  
 nos, sit cui  
 saecula per  
 omnia doxa.  
 Amen."  
 (www.gloss  
 aplatinum.c  
 om). Many  
 of the  
 names also  
 appear in  
 the so-  
 called  
*Grimoire of  
 Honorius* in  
 a list  
 titled "Les  
 soixante-  
 douze  
 sacrés  
 noms de  
 Dieu"  
 (The  
 seventy-  
 two  
 sacred  
 names of  
 God). -  
 JHP

Figure 70. Hebrew characters for the sword.

יהוה : אדני : אהיה : ייאי :  
 אלהים : גבור :

Figure 70. Hebrew characters for the sword, from Ad. 10862, fol. 123v.  
 Ad. 10862 is one of the few to preserve the Hebrew forms of the  
 characters, albeit in barely recognizable forms.



"Gladius  
albus,  
Gladius  
niger,  
Stylus,  
Lanceola,  
Artauus,  
ensis,  
Baculus  
sambuccinu  
s, virga  
Avellance,  
scalpillum"  
(white knife,  
black knife,  
pen, short  
lance,  
penknife,  
sword, cane  
staff, hazel  
wand,  
scalpel).

The  
summary  
list in  
SI1307  
reads  
"Spade  
Coltello,  
quali sono  
due, il  
Bollino,  
l'Arctauo, lo  
stillo,  
Lancetta,  
Ago,  
Bastone,  
Verga"  
(swords,  
knife, which  
are two,  
boline,  
arctave,

stylus, short lance, needle, staff, wand).  
-JHP

Three<sup>17</sup> other swords should be made for the use of the disciples.

17. The description of these three swords for the disciples is only given in 1307 Sloane MSS.  
-SLM

They actually are also shown in the Zecorbeni manuscript (Ad. 10862, fol. 164v.) - JHP

The first one should have on the pommel the name CARDIEL<sup>17a</sup> (see *Figure 71*); on the lamen of the guard, REGION (*Figure 72*); on the blade, PANORAIM HEAMESIN<sup>18</sup> (*Figure 73*).

17a. Mathers innovates a bit here, reading "CARDIE L or GABRIEL", whereas the manuscript only has "Cardiel".  
-JHP

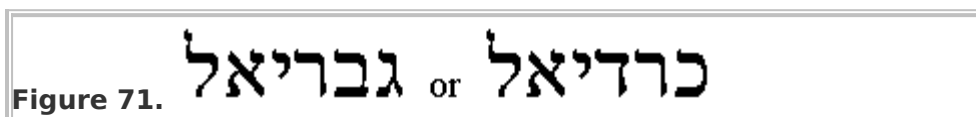


Figure 71.

18. So the

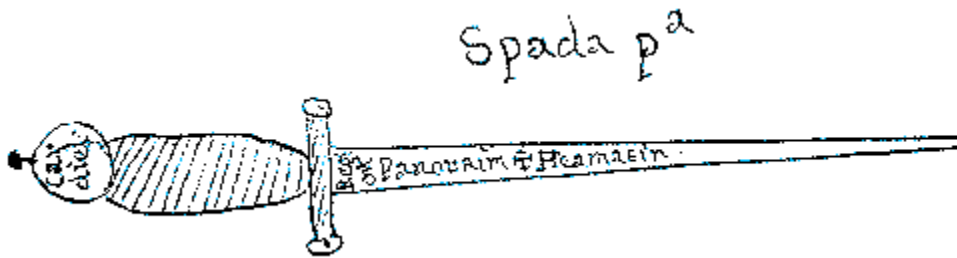
רגיון

Figure 72.

פנוראים + היאמשין

Figure 73.

Figures 71-73. The first sword, from Sl. 1307, fol 21r.

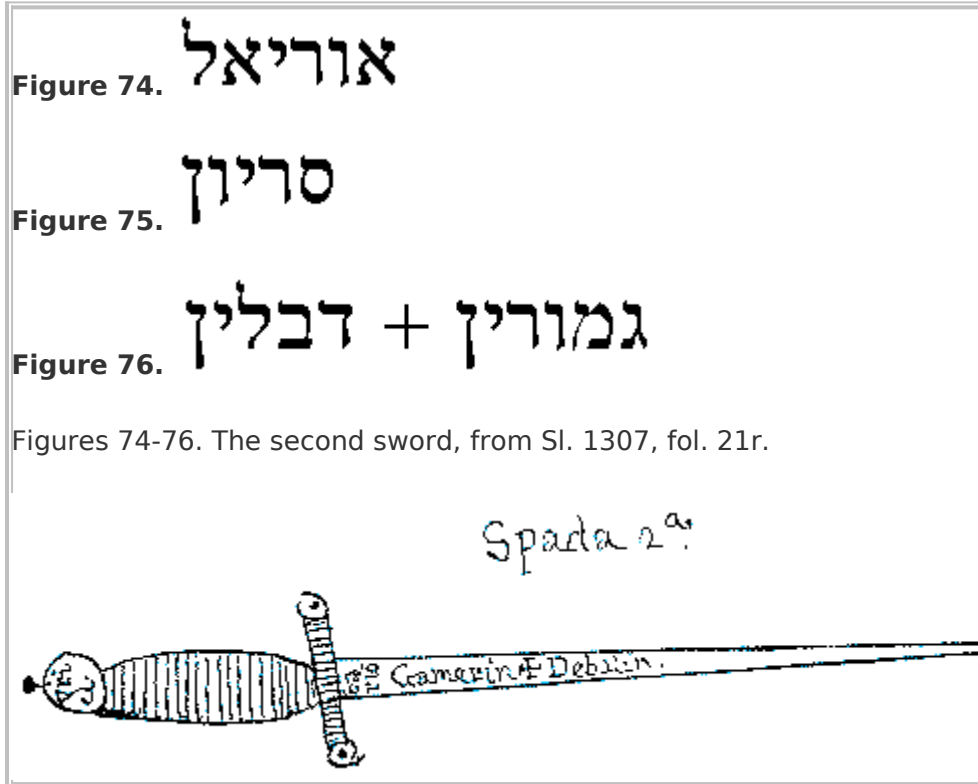


text, however, the drawing in Sl. 1307 actually reads "Heamasin." Mathers gives the lettering in Hebrew characters, which does not have a precedent in the manuscripts. See also the drawing above of the four swords in the Zecorboni manuscript. They are labelled "P°, 2°, 3°" (primo=first, secondo=second, terzo=third). The drawing in Zec. reads "Cariel, Region, Panaroyim, Namesia" (or perhaps Namesin?), while the text (164v) reads

"Cardiel,  
Regyon,  
Panoraym +  
Heamesin".  
-JHP

The second should have on the pommel the name URIEL (*Figure 74*); on the lamen of the guard, SARION (*Figure 75*); on the blade, GAMORIN<sup>19</sup> DEBALIN (*Figure 76*).

19. The text in SI1307 actually reads "Vriel, Sarion, Gamorin + Debalin", while the drawing reads "Vriel, Sariö, Gamerin + Debalin." Zec. text reads "Uriel, Saryon, Lamena + Labalia" while the drawing reads "Uriel, Sarion, Lamein + Dabalia." Mathers again innovates a bit, changing the first name to "AURIEL". - JHP



Figures 74-76. The second sword, from SI. 1307, fol. 21r.

The third should have on the pommel the name DAMIEL or RAPHAEL (*Figure 77*); on the lamen of the guard, YEMETON (*Figure 78*); on the blade, LAMEDIN ERADIM<sup>20</sup> (*Figure 79*).

20. The drawings of

the 3rd and 4th swords are apparently mislabelled in Sl. 1307 fol. 21r and 21v. Compare with Zecorboni above. That labelled "Spada 3<sup>a</sup>" should be the master's sword (compare with figure 70 above.) That labelled "Spada 4" should be the third sword. The description of the fourth sword reads "Daniel, Ymeton, Lamedin + Eradim" while the drawing reads "Damiel, Imeton, Samelin + Eradin." The text in Zecorboni fol. 164r reads

"Damyel  
Xemeton,  
Samedaim  
+ Eradin"  
while the  
drawing  
reads  
"Damiel,  
Xometon,  
Samedaim  
+ Eradin."  
None of the  
exemplars  
is written in  
Hebrew  
characters.

Mathers  
inserts here  
[Lans. 1203,](#)  
[chapter 8,](#)  
which  
describes  
the  
consecratio  
n of the  
burin, but  
none of the  
ritual  
implements  
from the  
Abognazar  
method are  
consistent  
with the *Key  
of Solomon*  
proper. -JHP

## CHAPTER IX OF<sup>1</sup> THE FORMATION OF THE CIRCLE

1. This  
chapter is  
only given  
in 10862  
Add. MSS. -  
SLM



Having chosen a place for preparing and constructing the circle, and all things necessary being prepared for the perfection of the operations, take thou the penknife<sup>2</sup> and stick it into the centre of the place where the circle is to be made; then take a cord of nine<sup>3</sup> feet in length, fasten one end thereof unto the penknife<sup>4</sup> and with the other end trace out the circumference of the circle, which may be marked either with the sword or with the knife with the black hilt.<sup>5</sup> Then within the circle mark out four regions, namely, towards the East, West, South, and North, wherein place symbols; and beyond the limits of this circle describe with the consecrated knife or sword another circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the circle of Art. Beyond this again thou shalt describe another circle at a foot distance with the aforesaid instrument,<sup>6</sup> yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another circle at another foot distance, and beyond these two circles, which are beyond the circle of art yet upon the same centre, thou shalt describe pentagrams with the symbols and names of the Creator therein so that they may surround the circle already described. Without these circles shalt thou circumscribe a square, and beyond that another square, so that the angles of the former may touch the centres of the sides of the latter, and that the angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four angles of each square, and touching them, thou shalt describe lesser circles wherein let there be placed standing censers with lighted<sup>7</sup> charcoal and sweet odours.

This chapter  
also occurs  
in Sl. 1307,  
Sl. 3847, fol.  
50v-51r,  
Sloane  
2383, fol  
125r, and  
Aub24, fol  
72r-73v. -  
JHP

2. Mathers  
reads  
"sickle or  
scimitar of  
art" which is  
a  
mistranslati  
on of the  
Latin  
"artavus".  
Sl. 1307  
reads  
"spada"  
(sword), and  
Sl. 36674  
reads  
"knife". -JHP

3. Aub24:  
"cordulam  
unam  
mensurae  
pedum  
quatuor,  
cum  
dimidio, ita  
ut diameter  
circuli sit  
pedem  
novem" (a  
cord

measuring  
four and an  
half feet,  
such that  
the  
diameter of  
the circle  
will be nine  
feet. Ad.  
36674 reads  
"measure 9.  
foote on  
both sydes  
from the  
knyfe." Sl.  
3847 also  
supports the  
reading of 9  
foot radius.  
-JHP

4. Mathers:  
sickle. -JHP

5. Lat.  
"gladius". -  
JHP

6. Lat.  
"cultellus". -  
JHP

7. Ad.  
10862:  
"cum  
carbonibus  
lauri" (with  
charcoal of  
laurel).  
Chapter 22  
directs the  
practitioner  
to burn  
wood

appropriate  
to the spirits  
to be  
invoked;  
laurel is said  
to be  
appropriate  
to solar  
spirits.  
Aub24  
reads "ollæ  
cum  
carbonibus  
et  
speciebus  
odoriferis,  
et quatuor  
cereis; ad  
faciendum  
lumen et  
odorem"  
(censers  
with  
charcoals  
and  
pleasant-  
smelling  
spices, and  
four wax  
candles for  
providing  
light and  
scent.) -JHP

These things being done, let the magus of art<sup>8</sup> assemble his disciples, exhort, confirm, and cheer them, lead them into the circle of art and station them therein towards the four quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. The associate to the East should have the quill pen, ink, and parchment [or] bright paper.<sup>9</sup> Furthermore let each of the companions have a sword besides the sword of the art, which he must hold naked in his hand.<sup>10</sup> Then let the magus quit the circle, and kindle the censers,<sup>11</sup> and place thereon exorcised incense, as is said in the chapter of fumigations; and let him have the candle<sup>12</sup> in his hand and kindle it, and then place it in the part<sup>13</sup> prepared. Let him now enter within the circle and carefully

8. 'Maghus'  
in MS. not  
'Magister'. -  
SLM

9. "socius  
tamen  
Orientalis  
habeat  
pennam, et  
atramentum

close the openings left in the same, and let him again warn his disciples, , paginam,  
and take the trumpet<sup>13</sup> of art prepared as is said in the chapter Bombacina  
concerning the same, and let him incense the circle towards the four m nitidam"  
quarters of the Universe. So both

Aub24 and  
Ad. 10862.

For some  
unknown  
reason

Mathers  
omits this  
sentence.

Bombazine  
calls to

mind the  
black fabric

of priestly  
robes (see

[Sibley, p.  
1104](#)), but

in this  
context I

believe it  
refers to a

cotton-  
based

paper. [Sl.  
3847, fol.](#)

[62v](#) and [Sl.  
2383 fol.](#)

22v both  
describe

bombace or  
bombaxina

as a kind of  
paper. -JHP

10. Aub24  
omits this  
sentence. -  
JHP

11. Aub24  
adds "et

cerea" (and  
candle). -  
JHP

12. Mathers  
reads  
"censers,"  
but Ad.  
10862 and  
Aub24 both  
read  
"cereum." SI  
3847 reads,  
"And let him  
have a  
grease  
candle  
conjured in  
his hand as  
it followeth  
[in the  
chapter] *of  
candles*,  
and let him  
light it, and  
put it into a  
lantern  
made ready  
[*i.e.*  
beforehand]  
". -JHP

12. Lat.  
"ponat in  
latibulo, ibi  
parato" (put  
it in a hiding  
place, there  
prepared.) -  
JHP

13. SI.  
3847: "bell."  
-JHP

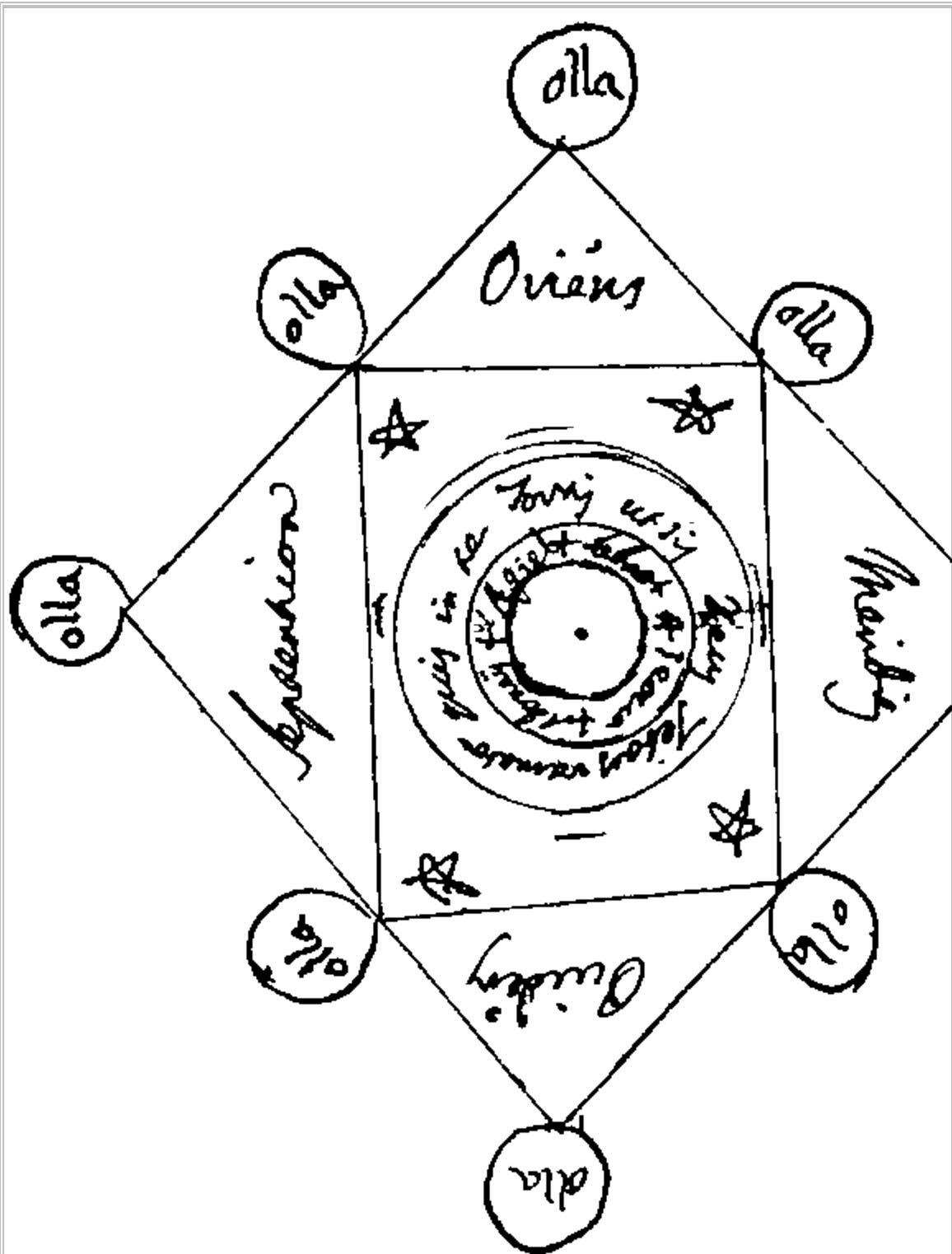
After this let the magus commence his incantations, having placed the knife<sup>14</sup> upright in the ground at his feet. Having sounded the trumpet towards the East<sup>15</sup> as before taught let him invoke the spirits, and if need he conjure them, as is said in the first book, and having attained his desired effect, let him license them to depart.

14. Ad. 10862 and Aub24 both read "Cultellus" (knife). Sl. 3847 also reads "knife". Mathers reads, "Sickle, sword, or other implement of art". -JHP

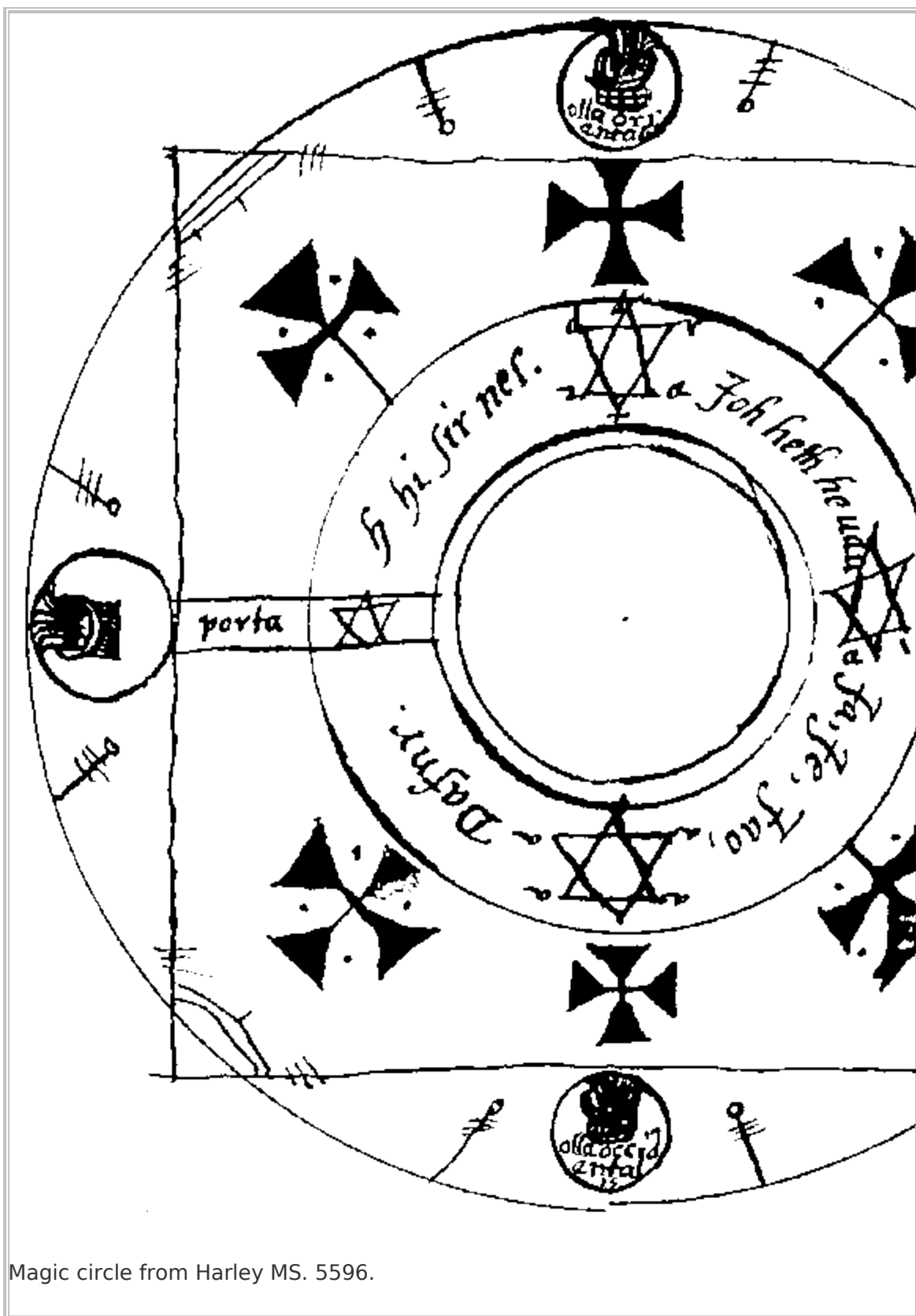
15. Mathers omits "towards the East." Sl. 3847 reads, "let the bell be toward the East." Aub24 omits this phrase. -JHP

Here followeth the form of the circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified castle, and nothing shall be able to harm him.

Figure 81. The magic circle from Add. 10862, fol. 128r.

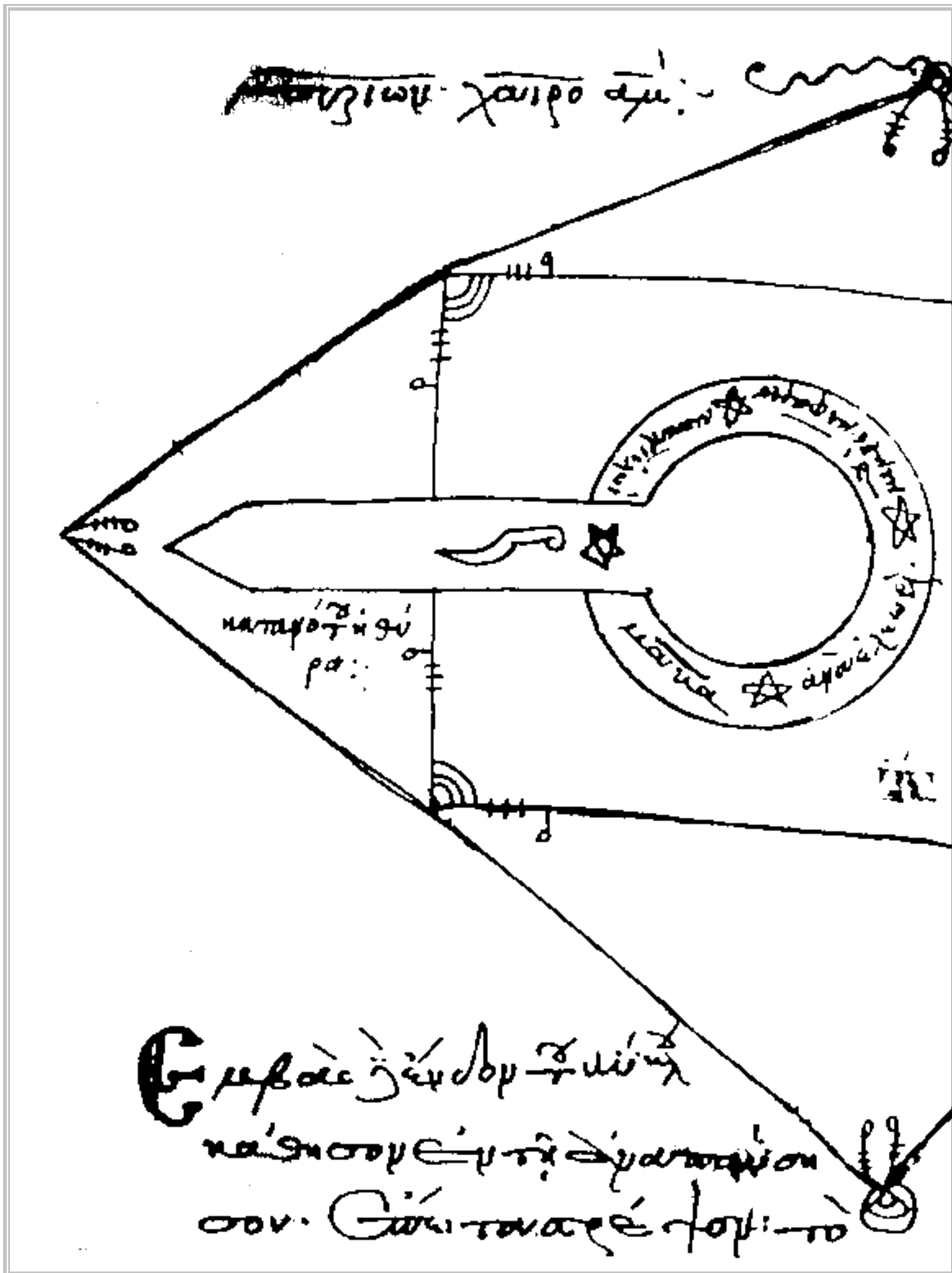


Magic circle from Sloane MS. 3847, fol. 52r.



Magic circle from Harley MS. 5596.





CHAPTER X  
CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND

## SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

There are many kinds of incense, suffumigations, and perfumes, which are made for and offered unto the spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices,<sup>1</sup> over which thou shalt say: —

1. So K288 and L1202. Aub24 and Ad. 10862: "incensum, lignum aloes, et species odoriferas" (frankincense, lignum aloes, and other fragrant spices); Sl. 1307 reads "frankincense, aloes, myrrh, galbanum, and similar spices"; Ad. 36674 reads "frankincense, wood of aloes, myrrh, and any other things that have a sweet smell". -JHP

## THE EXORCISM OF INCENSE.

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the good spirits, and to banish and cause to retire all hostile phantoms. Through thee, O most holy ADONAI, who livest and reignest unto the ages of the ages. Amen.

I exorcise thee, O spirit impure and unclean, thou who art a hostile phantom, in the name of God, that thou quit this perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God almighty. May the Holy Spirit of God grant protection and virtue unto those who use these perfumes; and may the hostile and

evil spirit and phantom never be able to enter therein, through the ineffable name of God almighty. Amen.

O Lord, deign to bless and to sanctify this creature of perfume so that it may be a remedy unto mankind for the health of body and of soul, through the invocation of thy holy name. May all creatures who receive the odour of this incense and of these spices receive health of body and of soul, through him who hath formed the ages. Amen. After this thou shalt sprinkle the various spices with the water of the art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the spices thereon:—

#### THE EXORCISM OF THE FIRE.

I exorcise thee, O creature of fire, by him through whom all things have been made, so that every kind of phantasm may retire from thee, and be unable to harm or deceive in any way, through the invocation of the most high creator of all. Amen.

Bless, O Lord all powerful, and all merciful, this creature of fire, so that being blessed by thee, it may be for the honour and glory of thy most holy name, so that it may work no hindrance or evil unto those who use it. Through thee, O eternal and almighty Lord, and through thy most holy name. Amen.<sup>2</sup>

2. Aub24 omits this paragraph. - JHP

This being done, thou shalt put the spices upon the fire in the censor,<sup>3</sup> and make what perfumes and suffumigations thou requirest.

3. Mathers omits "in the censor." -JHP

Over fumigations of evil odour thou shalt say:—

ADONAI, LAZAI, DALMAI, AIMA, [SADAY,] ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.<sup>4</sup>

4. Ad. 10862 omits this paragraph, substituting "say the words before mentioned." Mathers omits "Saday," but Aub24. reads "Adonay, Lazay,

Dalmay,  
 Amay, Saday,  
 Elay..." Sl.  
 3847:  
 "Adonay,  
 lazay, dalmay,  
 salmay,  
 almay, Saday,  
 eloy"; Sl.  
 2383:  
 "Adonay,  
 Zazay,  
 dalmay,  
 salmay,  
 Sadday,  
 Ethay"; Sl.  
 3091, K288:  
 "Adonay,  
 Lazay,  
 Dalmay,  
 Amay, Elay";  
 L1202:  
 "Adonay,  
 Lazay,  
 Dalmay, Eloy";  
 Sl. 1307:  
 "Adonai, lazai,  
 Dalriai,  
 Salneay,  
 Sadai, Elai". -  
 JHP

## CHAPTER XI

### OF THE WATER, AND OF THE HYSSOP<sup>1</sup>

If it be necessary to sprinkle with water anything required in the art it should be done with a sprinkler.

Prepare a censer in the day and hour of Mercury, with the odoriferous spices of the art. After this thou shalt take a vessel of tin or earth,<sup>2</sup> which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:—

1. For an excellent article on hyssop and ritual sprinkling, see [The Catholic Encyclopedia](#).  
 2. Following Aub24 and Ad. 10862: "Vas stanneum vel

TZABAOTH, MESSIACH, NGHIMANUEL, ELOYN GIBOR, JEHOVAH;<sup>3</sup> O God, who art the Truth and the Life, deign to bless and sanctify this creature of salt, to serve unto us for help, protection, and assistance in this art, experiment and operation, and may it be a succor unto us.

terreum". Sl.  
3847: "vessel  
of pewter or of  
earth";  
Mathers: "a  
vessel of  
brass, of lead  
varnished  
within and  
without, or of  
earth"  
following K288  
and L1202:  
"d'Étain ou un  
autre plombé  
et vernissé de  
hors et  
dedans." -JHP  
3. Aub24:  
"Zeuaod,  
Messiah,  
lehova,  
Nghimanuel,  
Nghelion,  
Gibor"; M276:  
"Zauor  
messiah  
nghimanuel  
Elyon Ghibor  
leoua". -JHP  
Ad. 10862:  
"Zeuaod,  
Messiach,  
leoua, Aagla,  
Immanuel,  
Isghelion,  
Gibor"; Sl.  
3091:  
"Zeuaoth,  
Messiah,  
nhimanuel,  
nghelion,  
Gibor, Jehova";  
K288:

"Zevaod,  
 Messiah,  
 Nhimanuel,  
 Ngelion, Gibor,  
 Jehova";  
 L1202:  
 "Zenard,  
 Messiah,  
 Emmanuel,  
 Noglion,  
 Gibou,  
 Jehova"; Sl.  
 3847:  
 "Sabaoth,  
 Messias,  
 Tetragrammat  
 on, Emanuell,  
 Cadyon, fortis  
 laña, turris  
 fortitudinis";  
 Sl. 2383:  
 "Zenaood  
 messias,  
 Jheuoah,  
 sing,  
 Imaneuel,  
 sighetoim,  
 verba (?)";  
 Mathers:  
 "TZABAOTH,  
 MESSIACH,  
 EMANUEL,  
 ELOHIM  
 GIBOR, YOD  
 HE VAU HE". -  
 JHP

After this cast the salt into the vessel wherein is the water, and say the following Psalms:<sup>4</sup>

- [Ps101=KJV102] Domine exaudi orationem meam et clamor meus (Hear my prayer, O Lord: and let my cry come unto thee.)
- [Ps53=KJV54] Deus in nomine tuo saluum (Save me, O God, by thy name)
- [Ps6=KJV6] Domine ne in furore tuo arguas me, neque in ira (O or 37) Domine

4. So Ad.  
 10862 and  
 K288. L1202  
 mistakes the  
 last one for  
 Ps55.  
 Mich276: "(Ps6

Lord, rebuke me not in thine anger, neither chasten me)

- [Ps50=KJV51] Miserere mei Deus secundum magnam misericordiam (Have mercy upon me, O God, according to thy loving kindness

ne in furore tuo; (Ps69?)  
Saluum me fac; (Ps50)  
Miserere me deus". Sl.  
1307 has 6, 101, 53, 50, 136 (KJV 6, 102, 54, 51, 137); Aub24 has Psalms 6, 31, 37, 50, 101, 129, 142 (KJV6, 32, 38, 51, 102, 130, and 143) which are the "seven Psalms" used by John Dee and other grimoires; see Peterson, *John Dee's Five Books of Mystery* (Boston, 2003, pp. 21, 70) and Scot, [Book 15, chap 12](#). Mathers: "cii.; liv.; vi.; lxvii". - JHP  
5. So Ad. 10862 and Aub24. Ad. 10862 adds, "do not add the herb commonly called hyssop, but rather

Thou shalt then make unto thyself a sprinkler of vervain, fennel, provinca, sage, valerian, mint [majorana], garden-basil, and rosemary,<sup>5</sup> gathered in the day and hour of Mercury, the moon being in her increase. Then cut a handle with a single stroke from a virgin branch of hazel; the length should be three spans.<sup>6</sup> Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

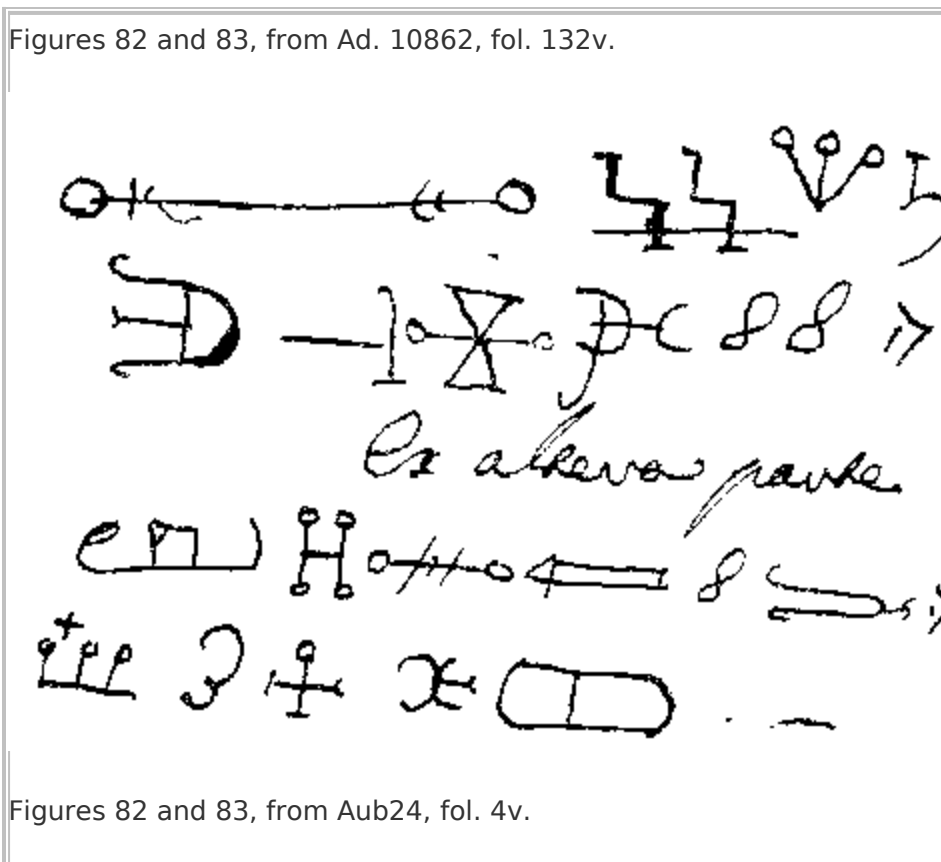
rosemary,  
for  
according  
to Ezaras  
the  
Hebrew,  
that which  
is called  
hyssop,  
really  
signifies  
rosemary."  
L1202: "de  
Verveine,  
de fenouil,  
de Lavande,  
de Sauge,  
de  
Valérienne,  
de Mente  
majeur, de  
Basilic, de  
Romarin";  
K288: "de  
vervaine, de  
fenouil, de  
Lavande, de  
Sauge de  
valerienne,  
de Mente  
Majeuse, de  
Basilic, de  
Romarin,  
d'hyssope";  
Mathers:  
"vervain,  
fennel,  
lavender,  
sage,  
valerian,  
mint,  
garden-  
basil,  
rosemary,



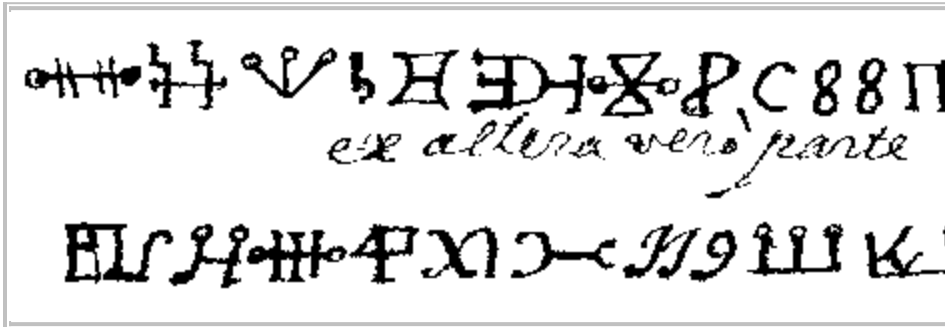
and  
hyssop." -  
JHP

6. So Ad.  
10862,  
Aub24,  
Mich 276,  
Sl3091, and  
L1202. Ad.  
36674 also  
specifies  
the handle  
should be  
hazel.  
Mathers  
follows  
K288 in  
omitting  
this  
sentence. -  
JHP

Figures 82 and 83, from Ad. 10862, fol. 132v.



Figures 82 and 83, from Aub24, fol. 4v.



After this thou mayest use the water, using the sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this water, it will chase away all phantoms, and they shall be unable to hinder or annoy any. With this same water thou shalt make all the preparations of the art.

## CHAPTER XII

### OF THE LIGHT, AND OF THE FIRE.

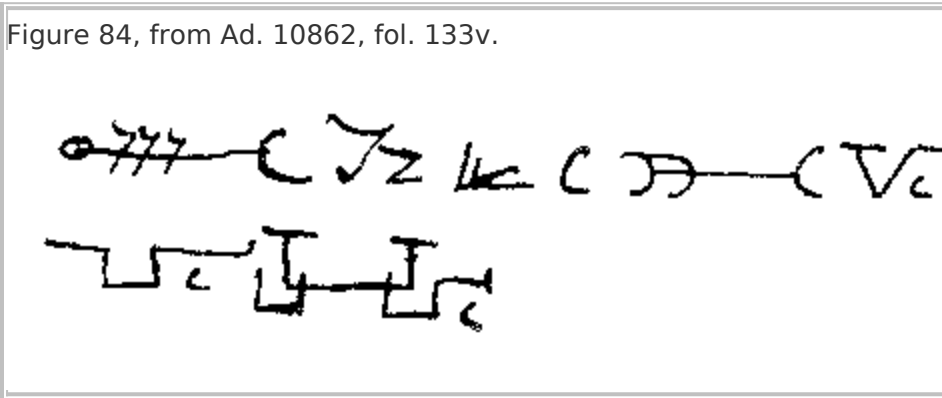
It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the master of the art should also employ them in sacred rites, and besides those for reading the conjurations by, and for the incense, in all operations lights are necessary in the circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the iron pen (stylus) of the art.<sup>1</sup> (See Figure 84.)

1. So Ad. 10862 and Aub24: "sculpas cum stilo artis." similarly the Italian manuscript Mich. 276: "con stillo dell'arte scolpirai". The French manuscripts read "avec le Stilet de l'Art." Aub24 adds "et si deficit

stylus cum  
gladio aut  
acu" (and if  
you don't  
have an  
iron pen,  
with the  
knife  
(gladius) or  
needle.)  
Mathers  
reads "the  
dagger, or  
the burin of  
art." -JHP

Figure 84, from Ad. 10862, fol. 133v.



After this thou shalt repeat over the candles, these Psalms:<sup>2</sup>

- [Ps150=KJV150] Laudate Dominum in sanctis eius (Praise the Lord in his sanctuary)
- [Ps102=KJV103] Benedic anima mea Domino (Bless the Lord, O my soul, and all that is within me)
- [Ps116=KJV117] Laudate Dominum omnes gentes (Praise the Lord, all nations)

and shalt say:—

2. Ad. 10862, Aub24, M276, SI3091, K288, O and L1202 all agree on this list. Mathers reads "Psalms cli.; ciii.; cvii". Mathers' "cli" seems to be a simple mistake. What is generally referred to as Psalm 151 is apocryphal and different from the one shown above.

It has a long  
and  
controversial  
history, but  
not really  
relevant to the  
Clavicula. Sl.  
3847 gives  
"Benedic  
anima mea  
[Ps103],  
Laudate  
dominum  
omnes gentes  
[Ps116], Te  
deum  
laudamus  
[found in Latin  
mass]," Ad.  
36674 gives  
"[Dan3.57]  
Benedicite  
omnia opera,  
[Ps. 102]  
Benedic anima  
mea Dominum  
[sc. Domino],  
[Ps116]  
laudate  
Dominum  
omnes  
gentes , Te  
Deum  
laudamus." -  
JHP

O Lord God, who governest all things by thine almighty power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto thee; grant unto me to fear, adore, love, praise, and give thanks unto thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that thy grace may not leave me, O Lord of my soul. Amen.<sup>3</sup>

3. Ad. 10862  
omits this  
paragraph. -  
JHP

After this thou shalt add:—

I exorcise thee, O creature of wax, by him who alone hath created all things by his Word, and by the virtue of him who is pure truth, that thou cast out from thee every phantasm, perversion, and deceit of the enemy, and may the virtue and power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the water of the art, and incense them with the usual perfumes.<sup>4</sup>

4. Aub24 adds  
"Over the  
charcoals say,  
'O you  
charcoals,  
which hold the  
fire, bless,  
sanctify, and  
purify this,  
through the  
power of this  
most sacred  
sign  
[pentagram]  
and this  
blessed  
water.' " -JHP

And when thou shalt wish to kindle them thou shalt say:—

I exorcise thee, O creature of fire, in the name of the sovereign and eternal Lord, by his ineffable name, which is YOD, HE, VAU, HE; by the name IAH; and by the name of power EL;<sup>5</sup> that thou mayest enlighten the heart of all the spirits which we shall call unto this circle, so that they may appear before us without fraud and deceit through him who hath created all things.

5. Ad. 10862  
omits "by his  
ineffable  
name, ... and  
by the name  
of power EL." -  
JHP

Then thou shalt take a square lantern, with panes of crystal glass, and thou shalt fit therein the candle lighted, to read by, to form the circle, or any other purpose for which thou shalt require it.

### CHAPTER XIII

#### CONCERNING THE PRECEPTS OF THE ART<sup>1</sup>

1. This chapter  
is only given  
in 10862 Add.  
MSS. -SLM

It also occurs  
in [Sl.3847](#), fol.  
56r-56v. -JHP

He who hath attained the rank or degree of exorcist, which we are usually accustomed to call magus or master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

Having completed the period of seclusion,<sup>2</sup> let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the circle. Let him instruct his disciples on no cause whatsoever to move from their assigned places. And the magus should exhort them with a bold and confident voice as follows:—

2. Lat.  
"Completa  
Custodia",  
referring back  
to [chapter 4](#).  
Sl. 3847 reads,  
"When you  
have ended  
custody as it is  
sayd before *of  
fastinge*, ...."  
Mathers  
ignores the  
word  
"custodia" and  
translated this  
"The which  
being duly  
completed, ....  
" -JHP

#### THE EXHORTATION OF THE COMPANIONS.

Fear ye not, my beloved companions, seeing that we draw near unto the desired end;

therefore, all things being rightly done and the conjurations and exorcisms diligently performed, ye shall behold kings of kings, and emperors of emperors, and other kings, princes, and majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the magus or his disciples fear.

And then let the magus say:—

I exhort you by these holy names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the magus and his disciples uncover the holy pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings. Then shall the emperor of (the spirits) say unto you:—

From the time of the great Addus<sup>3</sup> until now, there hath not been an exorciser who could behold my person, and unless those things<sup>4</sup> which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

3. Ad. 3847:  
"From the time of Solomon...." - JHP  
4. The pentacles. - SLM

Then shall the magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the circle towards the king or prince of the spirits, and he will receive it and take counsel with his chiefs. After this he will return the card, saying:— That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

#### CHAPTER XIV

#### OF THE PEN, INK, AND COLOURS.

All things employed for writing, etc., in this art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing,<sup>1</sup> and in plucking it thou shalt say:—

1. Aub24 adds  
"in the day and hour of Mercury." -JHP

ABRAY, HABYLY, SAMAY, TIEDONAY, ATHAMAS, SEAUER, ADONAI,<sup>2</sup> banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

2. M276:  
"Abray Haby lii samay tiedonay ay arhamas seauer adonay";  
Aub24:  
"Abray, Nabily, Tamay, Thionas, Athamas,

Liauer,  
Adonair";  
SI3091:  
"Abray,  
Habyly,  
Samay,  
Thicodoniay  
Alhamas,  
Scaccer  
Adonay"; H:  
"Abray,  
Habyly,  
Samay,  
Thicodomay,  
Athamas,  
Scaccer,  
Adonay";  
K288: "Abray,  
Habyly,  
Samay,  
Thiedonay,  
Athamas,  
Scaccer,  
Adonay";  
Ad10862:  
"Adray,  
Nabilis,  
Tamay,  
Tilonas,  
Athamus,  
Liaur,  
Adonaiar,";  
L1202: "Adray,  
Hud, Glas,  
Samay,  
Athemaos,  
Scaver,  
Adonay";  
Ad36674:  
"Arbon,  
Narbon,  
Nason,  
Tamaray,  
Lyonar,



After this thou shalt sharpen it with the penknife<sup>3</sup> of the art, perfume it, sprinkle it, and place it aside in a silken cloth.

Armynar,  
Bludamar";  
Mathers:  
"ADRAI,  
HAHLII,  
TAMAIL,  
TILONAS,  
ATHAMAS,  
ZIANOR,  
ADONAI". -JHP

3. Sl. 3847:  
"arthana";  
Aub24 reads  
"cultello"  
rather than  
"artanus" as  
elsewhere; Ad.  
10862:  
"gladio";  
SI3091, K288,  
and L1202:  
"coutau".  
Aub24 adds,  
"while cutting  
the read, say:  
I trim you, O  
reed, with this  
sacred knife  
(gladio), that  
your writing  
may be the  
heavenly  
writing,  
through the  
virtue of the  
writing which  
God presented  
to Moses, and  
I bless you in  
those names,  
from which all  
blessings  
come." -JHP

Thou shalt have an inkstand made of earth<sup>4</sup> or any convenient matter, 4. Aub24:

and in the day and hour of Mercury thou shalt engrave thereon with the burin of art<sup>5</sup> these names:— **Yod, He, Vau, He, Metatron, lah lah lah, Qadosch, Elohim Tzabaoth** (see Figure 85)<sup>6</sup> and in putting the ink therein thou shalt say:—

Figure 85.

מטטרון : יה יה יה : קדוש :  
אלהים צבאות :

"terreum" (earth) which agrees with the French manuscripts; Ad. 10862 (mis)reads "fereum" (iron). -JHP

5. Aub24 and Ad. 10862: "stylus" (stylus/iron pen); M276: "stillo"; SI3091, K288, and L1202: "stilet." Ad. 36674 and SI. 3847: "needle." -JHP

6. The manuscripts give these sacred names in Roman characters only. -JHP

I exorcise thee, O creature of ink, by ANAIRETON, by SIMULATOR, and by the name ADONAI, and by the name of him through whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new white inkhorn<sup>7</sup> wherein to keep them. The principal colours will be yellow or gold, red, celestial or azure blue, green, and brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.<sup>8</sup>

7. So all manuscripts, however Mathers reads "a new and clean box." - JHP

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.<sup>1</sup>

Take the feather of a swallow or of a crow,<sup>2</sup> and before plucking it thou shalt say:—

May holy MICHAEL the archangel of God, and MUTIEL and MINIEL,<sup>3</sup> the chiefs and captains of the celestial army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the most high Creator. Amen.

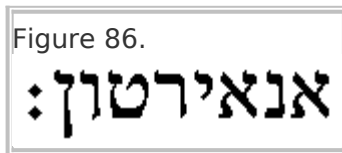
8. Ad. 10862 adds, "and if you prepare it otherwise, nothing good will happen." - JHP

1. In Ad. 10862 this chapter and the next are reversed. -JHP

2. Aub24 reads "columba" (dove or pigeon). Mathers follows L1202 in reading "corbeau" (crow) which could be a slip for "colombe" (dove). Ad. 10862 and K288 both list swallow only here, but K288 includes "corbeau" in the chapter title. -JHP

3. Aub24 and Ad. 10862: "Mutiel et Mimiel"; M276: "mutiel et minel"; SI3091: "Mutiel et Miniel"; L1202: "Mitiel et

After this thou shalt point and complete the pen with the knife<sup>4</sup> of the art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (*see Figure 86*),<sup>5</sup>



and thou shalt say over it the following Psalms:<sup>6</sup>

- [Ps132=KJV133] Ecce quam bonum, et quam iocundum (Behold how good and how pleasant....).
- [Ps116=KJV117] Laudate Dominum omnes gentes (O praise the Lord, all ye nations....).

Minel"; K288:  
"Mitiel &  
Miniel" ;  
Mathers:  
"MIDAEEL and  
MIRAEEL". -JHP

4. Lat.  
"cultellus." -  
JHP

5. The  
manuscripts  
give this name  
as "Anereton",  
and in Roman  
characters  
only. -JHP

6. Mathers:  
"cxxxiii.;  
cxvii."  
Mich276 gives  
Ps116 only. -  
JHP

## CHAPTER XVI

### OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

Take a living bat and exorcise it thus:—

THE EXORCISM OF THE BAT.

CAMIACH, CANTAC, EMIAL, MIAL, EMORE, BARCA, MARBAT, CACRAT, ZANDAC, VALAMACH;<sup>1</sup> by these most holy names, and the other names of angels which are written in the book *ASSAMA/AN*,<sup>2</sup> I conjure thee O bat (or whatever animal it may be) that thou assist me in this operation, by God the true, God the holy, the God who hath created thee, and by Adam, who hath imposed thy true name upon thee and upon all other animated beings.<sup>3</sup>

After this, take the needle or other convenient instrument of art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:—

1. Aub24:  
"Camiach,  
Comiach,  
Emial, Marbal,  
Emou, Barcu,  
Marbat,  
Cattiat,  
Zandach,  
Valimach";  
Ad10862:  
"Camiach,  
Eomiahe,  
Emial, Maebal,

Emou, [139r]  
zareau,  
Maifiat,  
Lactiat,  
Tendac,  
Vulamache";  
SI3091:  
"Camiac,  
Cantac,  
Emorbat, Mial,  
Emore, Barea,  
Marbat, Iacrat,  
Zonday,  
Valmach";  
M276:  
"Camiac  
cantac  
emarfat mial  
emore"; K288:  
"Camiac,  
Cantanc,  
Emorbat, mial,  
Emore, Barca,  
Marbat,  
Cacrat,  
Zunday,  
Valmach"; H:  
"Camiac,  
Cantac,  
Emorbat, Mial,  
Emore, Barca,  
Marbat,  
Cacrat,  
Zunday,  
Valmach";  
L1202: "Camo,  
Canto,  
Emorbao,  
Miat, Emoreo,  
Marhas,  
Careat,  
Zainday,  
Vatanach";  
Ad36674:

"Camac,  
Lamath,  
Omac,  
Cachac,  
Marbac, Glyac,  
Iamachar,  
Valmath";  
Mathers:  
"CAMIACH,  
EOMIAHE,  
EMIAL,  
MACBAL,  
EMOII,  
ZAZEAN,  
MAIPHIAT,  
ZACRATH,  
TENDAC,  
VULAMAHI". -  
JHP

2. *The Sepher  
Ha-Shamaiim,  
or Book of the  
Heavens.* -SLM

3. Aub24, Ad.  
10862, Sl.  
1307, and Sl.  
2383 all add,  
"Then say, 'O  
angels  
ADONAY,  
ELOHY,  
AGLAY,  
AGLATHA: May  
you be our  
help, so that  
the speech  
(sermo) may  
be fulfilled  
through you."  
-JHP

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER

EHEIEH, SHADDAI, O God the Lord, immaculate, immutable,  
EMANUEL, MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood  
may have power and efficacy in all wherein I shall wish, and in all that  
I shall demand.

Perfume it and keep it for use.<sup>4</sup>

4. Aub24 adds  
"Aliter  
accipiat  
predictum  
animal, et  
totum minutim  
concidatur, vel  
contundatur;  
deinde  
exprimatur  
sanguis cum  
panno subtili  
albo  
extorculari, et  
dicantur  
predicta  
verba. Aut,  
quod facilius  
est, amputatur  
eius caput  
cum gladio  
Artis, et  
accipiat  
sanguis, et eo  
utaris ad  
scribenda tua  
experimenta.  
Si aliter feceris  
numquam ad  
optatum  
effectum ea  
perducere  
poteris." Ad.  
10862,  
SI3091, and  
K288 have  
something  
similar. -JHP

The blood of other winged animals may be taken in the same manner, 5. So K288.  
with the proper solemnities.<sup>5</sup>

*Note by Editor.*-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with black magic; and that it should be avoided as much as possible.

Aub24:  
"Consimili  
etiam ratione  
si aliquando  
contingat  
accipere de  
sanguine  
colombarum,  
vel aliarum  
avium.  
Extrahatur  
sanguis vel  
per  
amputationem  
capitis, vel per  
punctionem  
venae sub Ala  
dextra quod  
melius est.  
Idem facies, et  
dices  
extrahendo  
sanguinem ex  
tuis digitis, aut  
aliis membris,  
si contingeret."  
Ad. 10862:  
"Cum simili  
ratione, si  
aliquod  
contingat  
accipere de  
sanguine  
colombarum,  
uel aliarum  
Avium,  
extrahatur  
sanguis per  
amputationem  
Capitis, uel  
per  
punctionem  
sub Ala



dextera quod  
 melius, cum  
 autem uti  
 uolueris  
 sanguine  
 alicuius  
 animalis,  
 omnia  
 adunguem  
 obserua, quae  
 de  
 Vespertileone  
 ut omnia fiant  
 cum Acu,  
 gladio, uel  
 Arctauo, siue  
 stilo  
 exorcizato  
 prout fieri  
 contigerit." -  
 JHP

## CHAPTER XVII

### OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many magical operations, and should be properly prepared and consecrated. There are two kinds, one called virgin, the other unborn. Virgin parchment is that which is taken from an animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichsoever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife,<sup>1</sup> and thou shalt strip from it the leaves, repeating this conjuration:—

1. Aub24 and  
 Ad. 10862:  
 "cum gladio  
 artis" (with the  
 knife of the  
 art). Sl. 3847:  
 "with artano"  
*i.e.* the

# THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the king of angels, whose name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the holy names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through him who liveth unto the eternal ages. Amen.

Before cutting the reed recite Psalm:<sup>2</sup>

- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments....)

After this, with the knife of the art, thou shalt fashion the reed into the shape of a knife, and upon it thou shalt write these names: AGLA, ADONAI, ELOHI (*see figure 87*),<sup>3</sup> through whom be the work of this knife accomplished. Then thou shalt say:—

2. Aub24 moves this paragraph to before the conjuration. SI3091 neglects to mention which Psalm. -JHP

3. The manuscripts give these sacred names in Roman characters only. Aub24: "Aglay, Adonay, Elohe"; Ad10862: "Agla, Adonay, Eloha"; SI3091, H: "Aglay, Adonay, Eloha"; K288: "Aglay, Adonay, Eloho"; L1202: "Agla,

Adonay,  
Elohay". -  
JHP

Figure 87.

אגלא : אדני : אלהי :

O God, who drewest Moses, thy well beloved and thine elect, from among the reeds on the marshy banks of the Nile, and from the waters, he being yet but a child, grant unto me through thy great mercy and compassion that this reed may receive power and virtue to effect that which I desire through thy holy name and the names of thy holy angels. Amen.

This being done, thou shalt commence with this knife to flay the animal, whether it be virgin or unborn, saying:—

LAZAY, ADONAY, DALMAY, SHADDAI, TETRAGRAMMATON, ANERETON, 4. Aub24: ANEFENETON, CURETON<sup>4</sup> and ye holy angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The animal being flayed, take salt, and say thus over it:—

God of Gods, and Lord of Lords, who hast created all things from negative existence, deign to bless and sanctify this salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

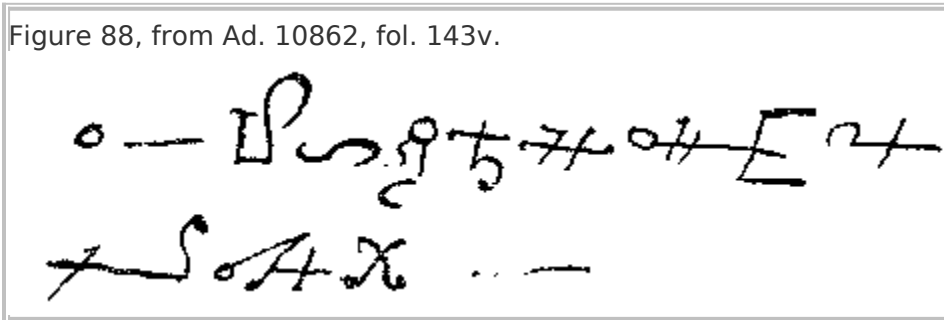
"Lazay,  
Adonay,  
Dalmay,  
Saday,  
Tetragrammaton,  
Anereton,  
Agmefeton,  
Cuxeton"; Ad. 10862: "Lori,  
Lai, Falmay,  
Adonay,  
Saday,  
Tetagramaton  
"; SI3091:  
"Saday,  
Adonay,  
Dalmay,  
Sazay,  
Tetagramaton,  
Anereton,  
Cureton";  
K288: "Lazay,  
Adonay,  
Dalmay,  
Saday,

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without,<sup>5</sup> round the outside of which thou shalt write the characters in *Figure 88*.

Tetragrammaton, Anereton, Cureton";  
 L1202: "Lazay, Adonay, Dalamay, Saday, Tetragrammaton, Anecreton, Anefaton, Cureton";  
 SI3847: "Lazay, balmay, Dalmay adonay, Saday, Tetragrammaton, agnefeton, Cedion, Orion, enereton, Athanatos, Theodomos, Kyros helyos Agyos, Theophilos";  
 Mathers: "ZOHAR, ZIO, TALMAÏ, ADONAI, SHADDAI, TETRAGRAMM ATON". -JHP  
 5. Aub24: "terreum invitriatum" (glazed earth) as in the chapter on *hyssop*; Ad. 10862: "vas staneum" (a tin vessel); Sl. 3847:

"an earthen  
vessel,  
covered." -  
JHP

Figure 88, from Ad. 10862, fol. 143v.



After this thou shalt put powdered lime into the vessel, saying:—  
ONAY, ZARON, LAINON, ZEVARON, THIPHION, ELION,<sup>6</sup> be ye present  
and bless this lime<sup>7</sup> so that it may attain the desired effect, through  
the king of the heavens, and the God of the angels. Amen.

6. Aub24:  
"Onayzaron,  
layzon,  
Zavayron,  
Thiphyon,  
Abyon,  
Occinomos";  
Ad. 10862:  
"Oray, Zaron,  
Laynon,  
Zeuaron,  
Zhiphil,  
Alyon"; SI  
3847: "Onoy,  
Zoron, Lazion,  
Zacaryon,  
typhyon,  
alyon,  
occinomos";  
SI3091: "Onoy,  
Zuzon, Layron,  
Zavayron,  
Thephion,  
Elimos,  
Occinamos";  
H: "Onoy,  
Zuson, Layron,  
Zavayron,  
Thephion,  
Elimos,  
Occinamos";  
K288: "Onay,

Zuson, Layron,  
Zavairon,  
Thephyon,  
Elymos,  
Occinamos";  
L1202: "Onay,  
Zusson,  
Laigron,  
Zavayon,  
Thepion,  
Elimos,  
Orinamus";  
Mathers:  
"OROII,  
ZARON,  
ZAINON,  
ZEVARON,  
ZAHIPHIL,  
ELION". -JHP

7. So all MSS,  
but Mathers  
reads "this  
work." -JHP

Take then exorcised water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the knife of reed.

After this thou shalt cut, with a single stroke, a wand of hazel, long enough for thee to form a circle therewith;<sup>8</sup> take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:—

8. Aub24 adds  
"and say, 'O  
Adonay most  
sacred, bring  
your power to  
this wood, that  
with it I may  
be able to dry  
the  
consecrated  
virgin  
parchment.' " -  
JHP

O God Adonai, holy and powerful father, put virtue into these stones, that they may serve to stretch this parchment, and to chase

9. Ad. 10862  
omits this

therefrom all fraud, and may it obtain virtue by thine almighty power.<sup>9</sup>

oration. -JHP

After this, having stretched the said parchment upon the circle and bound it with the cord and stones, thou shalt say:—

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no phantasm may enter therein.<sup>10</sup>

10. Aub24 and Ad. 10862

add, "Then set the aforesaid parchment in the aforesaid circle, to dry in a shady and secret location, and there (reliquatur) for the three days. And when you leave it for drying, sprinkle lightly with the exorcized water, saying: 'In the name of the pious and eternal God, purge it O Lord, so that it may be cleaned from the all wickedness, and washed as white as snow.' " -JHP

Let it dry thus for three days in a dark and shady place, then cut the cord with the knife of art, and detach the parchment from the circle, saying:—

ANCOR, AMACOR, AMIDES, THEODONIAS, PHAGOR, ANITOR,<sup>11</sup> be present for a guard unto this parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this

11. Aub24:

"Ancor

Amacor,

Amides,

parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the incense, and say:—

Theodonia,  
Pancor,  
Plangor,  
Anitor"; Ad.  
10862: "Antor  
Aneor, Turlos,  
Ideodonos,  
Phagor,  
Afacar";  
SI3091, K288:  
"Ancor,  
Amacor,  
Amodes,  
Veadonia,  
Pancor,  
Phagor,  
Anitor";  
L1202: "Ancor,  
Amacor,  
Amode,  
Pancor, Theœ,  
Denda,  
Phagor,  
Anitor";  
Mathers:  
"ANTOR,  
ANCOR,  
TURLOS,  
BEODONOS,  
PHAIAR,  
APHARCAR".  
Compare also  
with the spell  
in [Chapter 6](#).  
This seems to  
be derived  
from *Ars*  
*Notoria* (the  
oration of the  
physical art):  
"IHesus fili  
Dominus  
Incomprehensi  
bilis: Ancor,



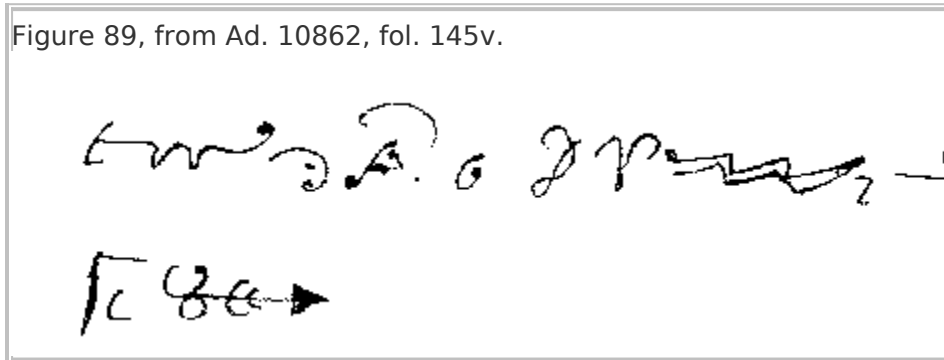
Anacor,  
 Anylos,  
 Zohorna,  
 Theodonos,  
 hely otes  
 Phagor,  
 Norizane,  
 Corichito,  
 Anosae, Helse  
 Tonope,  
 Phagora.  
 (Another part  
 of the same  
 oration.)  
 Elleminator,  
 Candones  
 helosi,  
 Tephagain,  
 Tecendum,  
 Thaones,  
 Behelos,  
 Belhoros,  
 Hocho  
 Phagan,  
 Corphandonos  
 , Humanae  
 natus & vos  
 Eloytus  
 Phugora: Be  
 present ye  
 holy angels,  
 advertise and  
 teach me,  
 whether such  
 a one shall  
 recover, or  
 dye of this  
 infirmity." -JHP

Be ye present to aid me, and may my operation be accomplished  
 through you; LAZAY, SALMAY, DALMAY, ADONAI, ANERETON,  
 CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON,  
 ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR,  
 DINOTOR,<sup>12</sup> holy angels of God; be present and infuse virtue into this  
 parchment, so that it may obtain such power through you that all

12. Aub24:  
 "Lazay,  
 Salmay,  
 Dalm[ay,]  
 Adonay,  
 Anepheton,

names or characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who liveth and reigneth through all the ages. Amen.

Figure 89, from Ad. 10862, fol. 145v.



Cedryon,  
Cryon, Oryon,  
Anereton,  
Otheon  
Occinomom,  
Zaccari[n,]  
Azozarion,  
Sidoon, Agla,  
On, Jod, He,  
He, V[au,] Ja,  
el, Jah,  
Nglimanuel,  
Vah, Vah,  
Anto[r,]  
Dinotor,  
Anilor,  
Eucheion"; Ad.  
10862: "Lazay,  
Salmay,  
Dalmay,  
Adonay,  
Anapheton,  
Cedrion,  
Cripom, Orion,  
Anereton,  
Obeon,  
Occinomom,  
Zeuarion,  
Alazarion,  
Sideon, Agla,  
On, lod, He,  
He, Va, Vah,  
Arbor,  
Dinotor";  
SI3091: "Lazai,  
Salmay,  
Adonay,  
Anapheton,  
Ostien,  
Occinamos,  
Zavarin,  
Azzozarcon,  
Sydoon, Agla,  
On, Jod, Hé,

vau, Hé, Jah,  
El, Jah,  
Chrimanuch,  
vah, Arcor,  
Dinotor, Arvilo,  
Echeyor"; H:  
"Lazay,  
Salmay,  
Adonay,  
Anapheton,  
Cedrion,  
Creon, arion,  
Aucreton,  
Ostien,  
Occinomos,  
Zavarin,  
Azzozareon,  
Sydoon, Agla,  
On, Jod, He,  
Vau, Hé, Jah,  
El, Jah,  
Chrimanuch,  
Vah, Vah,  
Ancor,  
Dinotor, Avilo,  
Echeyor";  
K288: "Lazay,  
Salmay,  
Adonay,  
Anapheton  
[sic], Cedrion,  
Creon, Orion,  
Anareton,  
Ostien,  
Occinomos,  
Zavarin,  
Azazzareon,  
Sydoon, Agla,  
On, Jod, Hé,  
Vau, Hé, Jah,  
El, Jah,  
Chrimamich,  
Vah, Vah,  
Ancor,

Dinator,  
Avilos,  
Echeyor";  
L1202:  
"Bazay,  
Salmay,  
Adonay,  
Anapheton,  
Cedrion,  
Ereon,  
Anareton,  
Osnen,  
Occinamos,  
Zanarim,  
Arion, Sidaon,  
Aglā, On, Jod,  
He, Vau, He,  
Jac, Ee, Jac,  
Chrimanuel,  
Vau, Vau,  
Ancor,  
Denotor,  
Anglo,  
Acheyer";  
SI3847:  
"Lazay,  
Salmay,  
Dalnay,  
Adonay,  
Saday,  
Tetragrammat  
on,  
anepheneton,  
Cedyon,  
Aryon,  
Anereneton,  
Athanatos,  
Theos,  
Theodomos,  
anilos, pes,  
kyros, abos,  
Theophilos,  
Onoy, Zoron,  
Largon,

Lazaryon,  
Theophilon,  
Tisyon, Alyon,  
Occinomos,  
Zacharion,  
Sydion, Agla,  
Joth, heth, he,  
vau, el,  
emanuel, Ja .  
Ja, Vah, ancor,  
anilos,  
Theodonas";  
Mathers:  
"ZAZAI,  
ZALMAI,  
DALMAI,  
ADONAI,  
ANAPHAXETO  
N, CEDRION,  
CRIPON,  
PRION,  
ANAIRETON,  
ELION,  
OCTINOMON,  
ZEVANION,  
ALAZAION,  
ZIDEON,  
AGLA, ON,  
YOD HE VAU  
HE, ARTOR,  
DINOTOR". -  
JHP

Then shalt thou recite over the parchment these Psalms:<sup>13</sup>

- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God)
- [Ps116=KJV117] Laudate Dominum omnes gentes (O praise the Lord, all ye nations: praise him)<sup>14</sup>
- [Ps133=KJV134] Ecce nunc benedicite Dominum (Behold, bless ye the Lord, all ye)
- [Dan3.57] Benedicite Omnia Opera (O all ye works of the Lord, bless ye)<sup>15</sup>

13. Mathers:  
"Psalm lxxii.;  
cxvii.; and  
cxxxiv.; and  
the  
'*Benedicite  
Omnia Opera.*'  
" -JHP

14. Ad. 10862  
omits. -JHP

15. *i.e.*, The  
Song of the  
Three  
Children,  
*Daniel* 3:57ff. -  
JHP

Then say:—

I conjure thee, O parchment, by all the holy names, that thou  
obtainest efficacy and strength, and becomest exorcised and  
consecrated, so that none of the things which may be written upon  
thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The cauls of newly-born children, duly consecrated, may also be used  
instead of virgin parchment. Also paper, satin, silk, and the like  
substances, may be employed in operations of less importance if duly  
exorcised and consecrated.<sup>16</sup>

16. Aub24  
omits this  
paragraph, but  
includes a  
lengthy  
chapter on  
"De Carta  
membrana  
Hædina vel  
ovium" (About  
parchment  
from sheep or  
goats) It  
includes the  
sacred names  
"Basmeleth,  
Ghismieth,  
Sadamos,  
Belureos" in  
the  
conjuration,  
and the  
consecration  
includes  
Psalms 101,  
21, 14, and 83  
(Vulgate). The  
same material  
is included in  
Ad. 10862, but  
after the

## CHAPTER XVIII

### OF WAX AND VIRGIN EARTH

Wax and virgin earth are also employed in many magical operations, whether to make images, or candles, or other things; therefore they should never have been put to any other use. The earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby. The wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:—

#### CONJURATION.

EXTABOR, NETABOR, SITACIBOR, ADONAI, ON, LAZOMEN, MECHOR, ASMODAH, ASCOBAC, COMTAC, ERIONAS, PROFETAS, ALIOMAS, CONAMAS, PAPIEREDOS, OSIANDOS, NARBONIDAS, ALMAY, CACAY, COAQNAY, EQUEVAT, DAMNAT, VERNAS, COMPARES, SCIES, GERADES, SERANTES, COPHILADES,<sup>1</sup> ye angels of God be present, for I invoke ye in my work, so that through you it may find virtue and accomplishment. Amen.

1. Aub24:  
"Extabor,  
Netabor,  
Sittauibor,  
Adonay, On,  
Lazam\*\*.  
Medon,  
Asmodah,  
Auhabach,  
Camtach,  
Eorim\*\*,  
Profraas,  
Aliomas,  
Canamas,  
Paparidos,  
Usiad\*\*,  
Narbonidas,  
Almay, Cattay,  
Coanay,  
equeuat,  
Damn timer="0">nat,

Vernas,  
Compares,  
Scies,  
Gerades, S\*\*,  
Serantes,  
Cosphilades";  
M276:  
"Extabor  
nestabor  
sitacibor  
adonay on  
cophi  
laphides";  
Ad10862  
"Extabor,  
Netabor,  
Sittabor,  
Adonay, Onzo,  
Zomen,  
Meuor,  
Asmodah,  
Ascobac,  
Comatus,  
Erionas,  
Profas,  
Alcomas,  
Conamas,  
Papuendos,  
Osiandos,  
Equauut,  
Damnat,  
Eheres,  
Golades,  
Telantes,  
Cophi, Lades  
(Z-?)" ; SI3091:  
"Extabor,  
nestabor,  
sytacibor,  
Adonay, On,  
Azzozamon,  
Mecchon,  
Asmodachu,  
Comphac,



Erionas,  
 Prophetes,  
 Aliomas,  
 Conamas,  
 Papieredas,  
 Ostiodos,  
 Narbonidos,  
 Almoy, Cacay,  
 Coanay,  
 Equevant,  
 vemat,  
 Bennay,  
 Comparis,  
 Scies,  
 Serantis,  
 Cosphiladis";  
 Mathers:  
 "EXTABOR,  
 HETABOR,  
 SITTACIBOR,  
 ADONAI,  
 ONZO,  
 ZOMEN,  
 MENOR,  
 ASMODAL,  
 ASCOBAL,  
 COMATOS,  
 ERIONAS,  
 PROFAS,  
 ALKOMAS,  
 CONAMAS,  
 PAPUENDOS,  
 OSIANDOS,  
 ESPIACENT,  
 DAMNATH,  
 EHERES,  
 GOLADES,  
 TELANTES,  
 COPHI,  
 ZADES." -JHP

After this repeat these Psalms:<sup>2</sup>

- [Ps130=KJV131] Domine non est exaltatum cor meum (Lord, my heart is not haughty)
- [Ps14=KJV15] Domine quis habitabit in tabernaculo tuo (Lord,

2. Mathers  
 (following  
 L1202) reads:  
 "cxxxix.; xv.;

- who shall abide in thy tabernacle?)
- [Ps101=KJV102] Domine exaudi orationem meam (Hear my prayer, O Lord)
  - [Ps8=KJV8] Domine Dominus noster quam admirabile (O Lord our Lord, how excellent)
  - [Ps83=KJV84] Quam dilecta Tabernacula tua Domine (How amiable are thy tabernacles, O Lord)
  - [Ps67=KJV68] Exsurgat Deus et dissipentur inimici (Let God arise, let his enemies be scattered)
  - [Ps49=KJV50] Deus Deorum Dominus locutus est (The mighty God, even the Lord, hath spoken, and called)
  - [Ps53=KJV54] Deus in nomine tuo salvum me fac (Save me, O God, by thy name)
  - [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God) cii.; viii.; lxxxiv.; lxxviii.;
  - [Ps132=KJV133] Ecce quam bonum, et quam iucundum lxxii.; cxxxiii.; cxiii.; cxxvi.;
  - [Ps113=KJV114+115] In exitu Israhel de Aegypto domus xlvii.; xlvii.; xxii.; li.; cxxx.;
  - [Ps125=KJV126] In convertendo Dominum captivitatem (When the Lord turned again the captivity) cxxxix.; xlix.; cx.; liii."; Ad.
  - [Ps46=KJV47] Omnes gentes plaudite manibus (O clap your hands, all ye people) 10862 omits the first 2. -JHP
  - [Ps45=KJV46] Deus noster refugium, et virtus (God is our refuge and strength)
  - [Ps21=KJV22] Deus Deus meus respice me (My God, my God, why hast thou forsaken me?)
  - [Ps50=KJV51] Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)
  - [Ps129=KJV130] De profundis clamavi ad te Domine (Out of the depths have I cried unto thee, O Lord)
  - [Ps138=KJV139] Domine probasti me et cognovisti me (O Lord, thou hast searched me, and known me)

and say:—

I exorcise thee, O creature of wax (or of Earth), that through the holy name of God and his holy angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the most holy name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

## CHAPTER XIX

### CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

In many experiments<sup>1</sup> it is necessary to use certain tools, such as a needle for sewing or pricking,<sup>1</sup> or other needs. It should be prepared starting on the day and hour of Jupiter, making the needle, or other instrument, and not finished in that hour, but in the day and hour of Venus. And afterwards when finished, say over it this conjuration:<sup>1</sup>

1. I have translated this paragraph based on Ad. 10862, but Aub24, Mich276, L1202, K288, and Ad. 36674 are similar. SI3091 is also similar but reads ♀ instead of ♀. Mathers reads, "There are several steel instruments necessary in various operations, as a needle to prick or to sew; a burin, or instrument wherewith to engrave, etc. Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:—" - JHP

2. Instead of "sewing or pricking," Aub24 reads "inscribing letters or characters. It can be in the form of what artists call a 'boline', or any other suitable form." -JHP

I conjure thee, O needle (or other instrument),<sup>3</sup> by God the Father almighty, by the virtue of the heavens, of the stars, and of the angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the creator of the ages, and emperor of the angels. Amen.

3. So Aub24 and Ad10862. M276, SI3091, H, K288, and L1202 all read, "I conjure thee, O form of N." SI1307 combines this with the chapter 8. It reads "Ti scongiuro Intromento Bollino...." Mathers: "O Instrument of Steel". -JHP

Afterwards repeat these Psalms:<sup>3</sup>

- [Ps3=KJV3] Domine quid multiplicati sunt (Lord, how are they increased that trouble me)
- [Ps7=KJV7] Domine Deus meus in te speravi (O Lord my God, in thee do I put my trust)<sup>4</sup>
- [Ps9=KJV9+KJV10] Confitebor tibi Domine in toto corde meo (I will praise thee, O Lord, with my whole heart)<sup>5</sup>
- [Ps41=KJV42] Quemadmodum desiderat Cervus ad (As the hart panteth after the water brooks)
- [Ps59=KJV60] Deus reppulisti nos et destruxisti nos (O God, thou hast cast us off, thou hast scattered us)

3. So SI3091, K288, SI1307. Aub24 and Ad. 10862 omit the last two Psalms listed. L1202: 3, 30 (see note 4 below), 9, 41, 59, 50, 129. M276: 3, 7,

- [Ps50=KJV51] Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)
- [Ps129=KJV130] De profundis clamavi ad te Domine (Out of the depths have I cried unto thee, O Lord)

129. Mathers:  
"Psalms iii.;  
ix.; xxxi.; xlii.;  
lx.; li.; cxxx." -  
JHP

4. L1202 and  
Mathers  
misidentify  
this as Psalm  
30=KJV31  
which begins  
similarly.

5. Sl. 3847  
adds Psalms  
10, 15, 17, 18,  
22, and 39 at  
this point. -JHP

Perfume it with the perfumes of the art, and sprinkle it with exorcised water, wrap it in silk and say:—  
DANI, LUMECH, AGALMATUROD, GEDIEL, PANI, CANELOAS, MEROD, LAMIDOC, BALDOC, ANERETON, METRATON, TUANCIA, COMPENDON, LAMEDON, CEDRION, ON, MYTRION, ANTON, SYON, SPISSON, LUPRATON, GION, GIMON, GERSON, AGLA, AGLAY, AGLAOD, AGLADIAMERON, <sup>6</sup> angels most holy,<sup>7</sup> be present for a guard unto this instrument.

6. This list is somewhat arbitrary based on the following diverse readings:  
Aub24: "Dami, Lamech, Nghalmavucho d, Gadol, Paneca, Veloos, Merod, Lamidoc, Baldac, Anereton, Mertraton, Tuancia, Compendon, Lamedon, Cadarion, On, Mytrion, Anton, Syon, Spisson

Lupraton Gion,  
Gimon,  
Gerson, Agla,  
Aglay, Aglaod,  
Agladiameron"  
; Ad. 10862:  
"Dani,  
Lumech,  
Ngalmaturod,  
Gadiel, Pane,  
Caeloas,  
Merod,  
Lamidoie,  
Baldoie,  
Metrator";  
SI3091:  
"Banuata,  
lames,  
Dulmarias,  
Gue [3-4  
space blank]  
oria,  
Mocodate,  
gedeca,  
Concederenty,  
Convizlaria,  
Marcaria,  
Arcular,  
Geradia,  
Tabia, Al [3-4  
space blank]  
Melsiam,  
Bonifair,  
Mertagullo,  
Donde,  
Bacalaria,  
Arcular,  
Compariodon,  
Lamodon,  
Theodicon";  
H3981:  
"Banvata,  
Lames,  
Dulmazias,

Gedulas, Oria,  
Mocodale,  
Gedeca,  
Concederenti,  
Convizlaria,  
Marcaria,  
Geradia,  
Tabia, Amgla,  
Melsiam,  
Bonifair,  
Mertagullo,  
Donde,  
Bacalaria,  
Arcular,  
Compariodon,  
Lamodon,  
Theodicon";  
M276:  
"Banciara,  
lames,  
dalmaris,  
gedules  
bonifac  
Theodorum";  
Ad36674:  
"Baruchata,  
lamec,  
Dalmone,  
Madaldac,  
Gedodia,  
Marco,  
Badalna,  
Geoderia,  
Conolaria,  
Mararya,  
Geordia, Lalia,  
Migia,  
Amolsiam,  
Bonefariam,  
Amedain,  
Camedon,  
Cedorion,  
Oubyon,  
Myson, Artion,

Efraton, Geon,  
Gesson,  
Besso, Agla,  
Gly, Aglatha.  
Aglathot,  
Agladian,  
Meriones";  
SI1307:  
"Damai,  
Lumech,  
Gadol, Paneca,  
Veloas, Merod,  
Lamiduc,  
Baldac,  
Anereton,  
Mitraton";  
Mathers:  
"DANI,  
ZUMECH,  
AGALMATURO  
D, GADIEL,  
PANI,  
CANELOAS,  
MEROD,  
GAMIDOI,  
BALDOI,  
METRATOR" -  
JHP

7. So Aub24,  
Ad10862, and  
Ad. 36674;  
M276, SI3091,  
L1202, K288,  
and H3981  
read "angels  
good and  
evil"; SI1307:  
"Angeli  
Misericordissi  
mi" (most  
merciful  
angels).  
SI1307 also



specifies that it should be kept in a red silk covering. - JHP

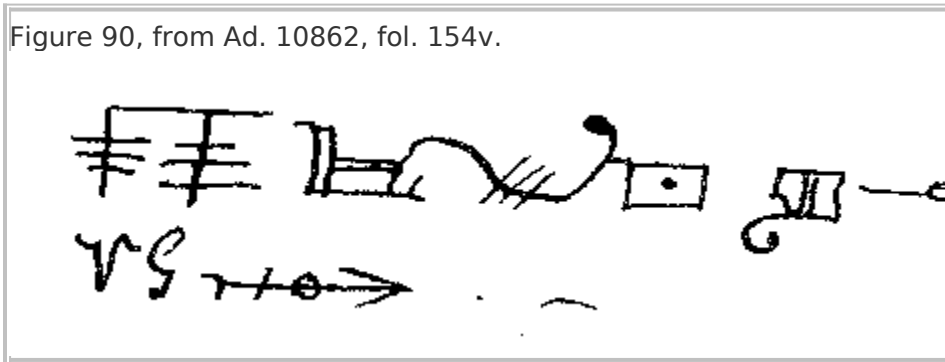
## CHAPTER XX CONCERNING THE SILKEN CLOTH

When any instrument of the art is properly consecrated, it should be wrapped in silk and put away, as we have said.<sup>1</sup>

1. Aub24 adds, "It may also be of linen, provided it is neat and clean, and it will be of greater effectiveness if kept untouched and undefiled." Add. 36674 supports the same reading. -JHP

Take, then, silk of any colour except black or grey, whereon write the words and characters in *Figure 90*.

Figure 90, from Ad. 10862, fol. 154v.



And the following words:<sup>2</sup>

Adonay, Amasias, Anareton, Pneumaton, Agla Ensof, Cados, Auar, Amacor, Arcilor, Semamphoras, Lameleuana, Capteplseriod, Semiferos Eos, Bos, Elohim.

2. Mathers gives the names in Hebrew characters, while all the manuscripts use Roman

Perfume it with incense of good odour, sprinkle it, and recite these Psalms:<sup>3</sup>

- [Ps8=KJV8] Domine Dominus noster (O Lord our Lord)<sup>4</sup>
- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God)
- [Ps133=KJV134] Ecce nunc benedicite Dominum (Behold, bless ye the Lord)
- [Ps64=KJV65] Te decet hymnus Deus in Sion (Praise waiteth for thee, O God, in Sion)<sup>5</sup>

characters. -  
JHP

3. Mathers:  
"Psalms  
lxxxii.; lxxii.;  
cxxxiv.; lxiv." -  
JHP

4. Mathers  
follows L1202  
in identifying  
this as  
Ps81=KJV82,  
even though  
the opening  
words do not  
match. -JHP

5. "lxiv" seems  
to be a simple  
typo in  
Mathers. All  
the  
manscripts  
agree on  
Ps64=KJV65. -  
JHP

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

## CHAPTER XXI

### CONCERNING ASTROLOGICAL IMAGES<sup>1</sup>

This chapter is omitted by Mathers, but is included in [Sl. 3847](#), Ad. 10862, Sl. 1307, Sl. 2383, and [Ad. 36674](#).

## CHAPTER XXII

### CONCERNING CHARACTERS

Whensoever in any operation it is necessary to write characters, and thou fearest that thou wilt fail, do this: [With the quill pen of the art and a scarlet or cinnabar color,]<sup>1</sup> write at the beginning the name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*) [which signifies 'Infinite'];<sup>2</sup> **between these names** write what thou wishest, and if thou hast anything especial to do bear the said written names upon the wrapper in silk, and thou shalt say over them:—

**Figure 91.**

: אהיה אשר אהיה

: אין סוף

**Figure 92.**

1. So Aub24, Ad10862, Sl. 2383: "cum penna artis, et colore puniceo, vel cinaprio". K288: "... en couleur morelle claire"; L1202: "... en couleur de Morelle claire". For some reason Mathers omits this phrase, even though it is found in all the major manuscripts. - JHP

2. So Aub24 and Ad. 10862; Sl. 2383 reads "which signifies 'Without End'". Mathers follows the French manuscripts in omitting this phrase. The manuscripts give these sacred names in Roman characters only. -JHP

3. Aub24 and Sl. 2383 both

Most wise and most high creator of all things, I pray thee for thy pity<sup>3</sup> and mercy that thou mayest grant such virtue and power unto these holy names, that thou mayest keep these characters from all deceit and error, through thee, O most holy ADONAI. Amen.  
After having repeated this thou shalt write the requisite characters, and thou shalt not fail, but shall attain thy desired end.<sup>4</sup>

read  
"pietatem"  
which in this  
context is  
obviously best  
read as "pity";  
This is also  
supported by  
K288 and  
L1202 which  
both read  
"pitié". Ad.  
10862 omits  
this phrase.  
For some  
reason  
Mathers reads  
"grace." -JHP

4. Mathers  
inserts [Lans.](#)  
[1203, chapter](#)  
[18](#) at this  
point  
(consecration  
of the book). -  
JHP

## CHAPTER XXIII

### CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the demons, and in various ways. Sometimes white animals are sacrificed to the good spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:—

May this sacrifice which we find it proper to offer unto ye, noble and lofty beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of art.

When it is necessary, with all the proper ceremonies, to make sacrifices of fire, they should be made of wood which hath some quality referring especially unto the spirits invoked;<sup>1</sup> as

- ♄ juniper, or pine,<sup>2</sup> unto the spirits of Saturn;
- ♃ box, or oak, unto those of Jupiter;
- ♀ cornel, or cedar, unto those of Mars;
- ☉ laurel unto those of the Sun;
- ♀ myrtle unto those of Venus;
- ☿ hazel unto those of Mercury; and
- ☾ willow unto those of the Moon.

1.  
Unfortunately this interesting passage is confused in the manuscripts. Mathers' reading follows K288. Ad. 10862 omits the rest of this paragraph. Aub24 reads, "juniper or brambles for the spirits or Saturn, bay-laurel for those of the Sun, oak or boxwood for those or Jupiter, willow for those of the Moon, cherry (or horn, Lat. corneae) for those of Mars, myrtle for those of Venus, and hazel for those of Mercury. There are countless other woods attributed to the planets,

which can be  
discovered  
elsewhere, as  
in our book  
where we  
mention cedar  
of lebanon and  
hyssop."  
L1202 reads  
"those of  
Saturn,  
boxwood or  
oak; those of  
Jupiter of  
ceder; those  
of Mars of the  
bay-tree;  
those of the  
Sun, of the  
palm tree;  
those of Venus  
from hazelnut  
(Noisettier);  
those of  
Mercury of the  
hazel tree;  
those of the  
Moon of the  
willow." -JHP

But when we make sacrifices of food and drink, everything necessary should be prepared outside of the circle,<sup>2</sup> [the table table previously washed or new,]<sup>3</sup> and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with fresh<sup>4</sup> bread, and precious wine,<sup>5</sup> but in all things those which refer to the nature of the planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the circle, thou shalt summon the spirits by their proper names, or at least those chief among them, saying:—

2. Aub24 and  
Ad. 10862:  
"extra  
circulum".  
Mathers:  
"without the  
circle". -JHP

3. So Aub24  
and Ad.  
10862.  
Mathers omits.  
-JHP

4. Lat.

Recentis.  
Mathers:  
"new". -JHP

5. K288: "et  
du vin exquis  
et petillant."  
Mathers:  
"good and  
sparkling  
wine". -JHP

In whatsoever place ye may be, ye spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations. Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despiseth this book, never shalt thou attain unto the desired end in any magical experiment or operation whatsoever.

For in this book is comprised all science of magical art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the name of God the righteous, the merciful, and the eternal, who liveth and reigneth throughout the ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

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ANCIENT FRAGMENT OF THE KEY OF SOLOMON  
TRANSLATED FROM THE HEBREW BY ELIPHAZ LÉVI; *and  
given in his 'Philosophie Occulte,' Serie II., Page 136.*

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah.<sup>1</sup>

**NOTES:**

1. The *Sepher Yetzirah*, or *Book of Formation*, one of the most ancient books of the Qabalah.

The spirits are governed by the natural and universal

hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances.

Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery.

The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies,



are called in Greek the Gracious Ones).

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Ashtaroth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call Samael the Black.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks. -Eliphaz Lévi.) They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiah.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:—

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the Hé', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second Hé, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law

which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges. The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar. For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):—

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally. Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne reposeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter Hé, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the Hé final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

## THE QABALISTICAL INVOCATION OF SOLOMON

*Given by Eliphaz Lévi in 'Rituel de la Haute Magie,' Chapter xiii.*

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAH! O GEBURAH! O TIPHERETH!

BINAH, be Thou my Love!

RUACH CHOKMAH, be Thou my Light!

Be that which Thou art, and that which Thou wilt to be, O KETHER!

*Ishim*, assist me in the Name of SHADDAI.

*Cherubim*, be my strength in the Name of ADONAI.

*Beni Elohim*, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.

*Elohim*, fight for me in the Name of TETRAGRAMMATON.

*Malachim*, protect me in the Name of YOD HE VAU HE.

*Seraphim*, purify my love in the Name of ELOAH.

*Chaschmalini*, enlighten me with the splendors of ELOHI, and of SCHECHINAH.

*Aralim*, act ye; *Auphanim*, revolve and shine.

*Chaioth Ha-Qadosch*, cry aloud, speak, roar, and groan;

Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD

CHAVAH, EHEIEH ASHER EHEIEH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END.